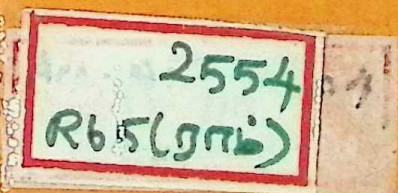


LETTERS OF SWAMI RAMDAS

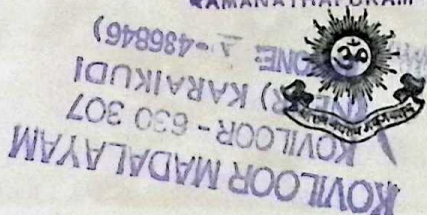
Volume II



26/2

LETTERS OF SWAMI RAMDAS

KOVILUR MADALAYAM
ANDAVAR MANDRAM,
KOVILUR B.O.
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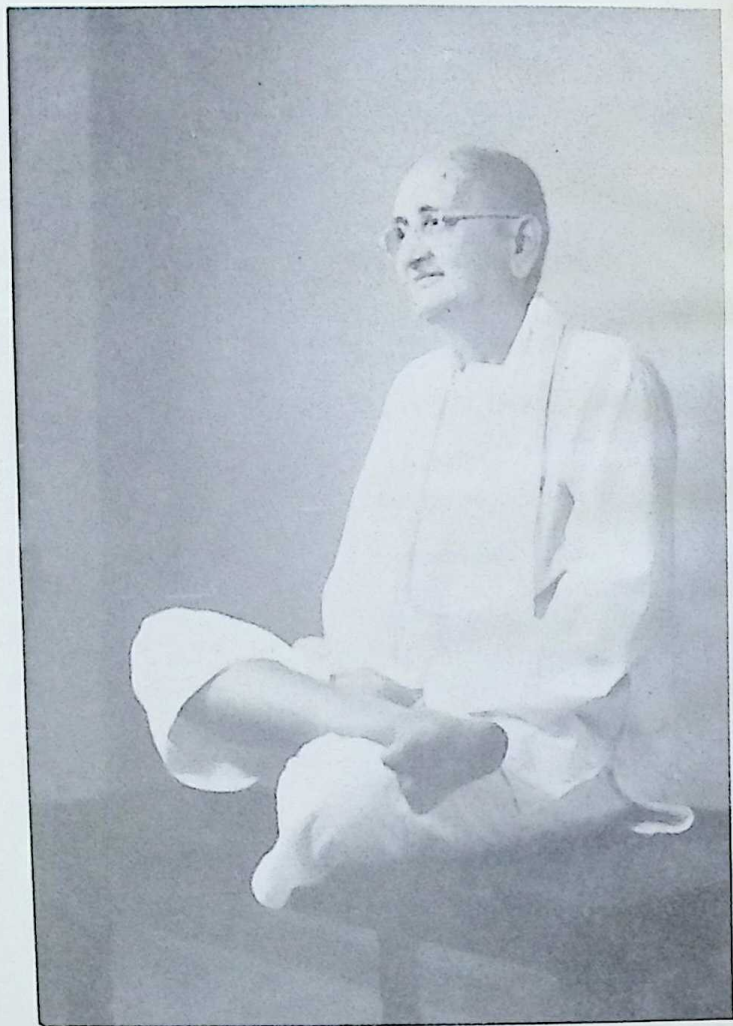
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BELOVED PAPA, SWAMI RAMDAS

26/2

PUBLISHERS' NOTE

Many years ago, in response to a suggestion from various devotees that it would be interesting to read Beloved papa (Swami Ramdas)'s letters, the late Principal N. B. Butani undertook the labour of love of selecting, arranging and editing the old letters of Beloved Papa. The first volume of this collection covered letters for the period from 1928 to 1931 and the present volume—Vol. II—deals with letters written by Beloved Papa in 1931 and 1932. This volume was first published in 1946 and we are very happy that He has enabled us to bring out this, the second edition of this volume. It will be of special interest to the readers to note that the letters included in this volume cover the first two years of setting up of Anandashram at Kanhangad by Beloved Papa.

Publishers.

Om Sri Ram jai Ram jai jai Ram

Let your heart be ever
filled with the sweetness
of Rammam.

All joy and peace to
you.

Hearty Blessings

Randus
13. 4. 57

N. V. R.—Sojat Road,

(1)

Beloved Ram,

...You are the immortal Truth, and your life and all its activities are the manifestations of It. In action you are pure joy — in inaction you are pure spirit. The ego has no existence except for one who is obsessed by ignorance. God only is, and He is all. All actions in the world are His, because by His power alone all things and all beings in the universe move and act. Identification with the Atman coupled with the surrender of all actions to Shakti, grants the light of knowledge, dispelling the darkness of ignorance. ...

— —'31.

Ramdas.

.....

M. K. S.—Wadhwan.

(2)

Beloved Ram,

...Ramdas read with no small delight your very loving letter. Ramdas can clearly make out from it that your sadhanas, carried on so far with great shraddha, are bearing fruit. Why do you still

think that the veil has not been lifted up altogether?
In truth there is no veil at all, and never was. ...

8-9-'31.

Ramdas.

.....

C. B. T.—Kasaragod.

(3)

Beloved Ram,

...May the Lord bless you all. You are right--
it was God's will that the article in question was
not published in the last issue of the "Message".
At the proper time it will see the light of
publication. Please don't mention this omission in
your letters to the Editor. There is many an
obstruction to the Truth being revealed; but it is
bound to make itself manifest in due time. ...

— —'31.

Ramdas.

.....

P. S. R.—Bantwal.

(4)

Beloved Ram,

...Your kind letter to hand. It is not only full
of wit and humour but also shows how child-like
and simple you are! Ramdas takes up your
questions one after another.

1. Would it not be good to eschew tobacco in every form when you can possibly do it? The habit sticks, and in course of time becomes a source of worry, apart from the irritation it causes in the system.
2. If you like to wear mill dhoti you can do so by all means. Don't be ultra-nationalist; be free from the acute sense of likes and dislikes.
3. If cashew leaves serve the purpose, why go in for tooth-powders? The juice of the leaves is said to possess antiseptic qualities.
4. A pair of chappals is all right. Pants and canvas shoes do not suit the climatic conditions in which we live. Simplicity is beauty.
5. Cleanliness of clothes and of the body is essential. Clothes well washed do not need any further finish, such as bleaching and ironing. Bleaching and ironing deteriorate cloth and curtail its life.
6. You have tried coats. They prove an encumbrance on the body. In hot weather beneath the coat, you perspire and exhale unhealthy odours. Coat is not suited to our climate. A shirt with a plain shawl over it combines utility with plainness and comfort.

In one line, let your life be guided by the motto: "Plain living and high thinking."

You may leave the "idle Ram" alone. You need not serve him unless you can do so with love. Your time has value. You have also other things to do. Attend to them in the usual way. Idleness deserves no encouragement.

You need not keep a diary of your "drawbacks". Such a diary will not help you. On the other hand it will turn you into a pessimist. Don't be too conscious of your defects nor worry over them. Utilize your spare time in reading such literature as would elevate you. Gita is a splendid tonic. Take something of it every day. You may also read the lives and teachings of saints and sages. Spend some time in quiet meditation.

Milk: Milk-mother must be in straits. So she adds water to milk, in order that she may get on. You may make a special arrangement with her by payment of a quarter of an anna more per kudta on your milk so that she might supply you with pure milk. Then three kudtas will yield you sufficient nourishment. You have not accused the mother; you have simply called black, black. You are right; black can never be white. She is mother, all the same.

For dinner in the afternoons you may avoid such curries as would not agree with your constitution. Rice and buttermilk are all right. Beware of pickles and things too pungent and hot. Lemon

is good. It is well you have given up tea and coffee.

Since the changed hours of your programme suit you, you may adjust yourself to them.

One word more. Don't be punctilious in these things. Observe them all in a free spirit. Surrender yourself to the Divine Mother who is the Shakti that works in you, and She will see that you live a true and peaceful life—ever guided and led by Her omniscient will.

Nothing is wrong with your letter. Have no such thoughts.

Mother Krishna Bai is all love and kindness. She sends you her loving namaskars.

Love to you all.

— —'31.

Ramdas.

.....

M. L. R.—Junagad.

(5)

Beloved Ram,

...Wherever His Name is uttered with love and faith, there the Lord is. The power of the Ram-mantram is marvellous. Take the Name constantly. The Lord is all mercy and love. Be ever brave and cheerful. His remembrance gives

you the strength, to face all trials with a bold front.
He—the Almighty Lord—is within you. ...

16-9-'31.

Ramdas.

.....

R. C. G.—Lahore

(6)

Beloved Ram.

...Unqualified surrender to the will of God in all matters is truly the supreme way to the attainment of perfect freedom, contentment and peace. Trials and difficulties are the spice of life; they add a zest and a lustre to it. They awaken in you a spirit of fearlessness and reveal the latent powers of the Atman.

Now to your question. Life is in reality universal, and the Atman behind it is both Cosmic and Supra-Cosmic, because He is at once immanent and transcendent. Life is the expression of the Atman; and though seemingly two, they are one. Life has manifested itself as the multitudinous forms that comprise the universe. It is the one Universal Life, power or Shakti that controls, guides and actuates all movements and activities in all beings, creatures and things. Individual existence apart from the Universal Life is unreal. All, all is God—both manifest and unmanifest.

Rebirth is only for him, who has not realised this Truth. The ignorant jiva is reborn by assuming a new body for the working out of his unsubdued desires. The moment he surrenders his will to the Divine Will, his ego sense becomes dissolved, his desires are now dead and he realises his oneness with the Universal Life and Spirit, attaining thus the supreme goal of life, viz., perfect liberation and peace.

Self-surrender is the way. Continuous remembrance of, or meditation on God, and the offering of all your actions to His Shakti—is the sadhana. The first need is bhakti, i. e., an intense longing to realise this blessed state. Prayer is intended to intensify this aspiration when it is not strong and steady. Bhakti is the root, vairagya is the tree, knowledge is the flower and the realisation of the supreme Godhead is the fruit. ...

16-9-'31.

Ramdas.

.....

E. S.—Limbdī.

(7)

Beloved Mother,

...Ramdas' heart danced with joy when he read your letter after such a long time. Ramdas never

thought that you had forgotten this child—how could you forget him. O Mother? The stream of pure love never dries up—it is perennial, ever fresh and glorious. In the realm of the immortal Spirit we are all one. Here separation and distance have no meaning. Rajaram is also very, very kind. Ramdas is conscious that he too remembers Ramdas often.

The Almighty Lord is indeed supremely gracious! To realise His presence within us and be the willing and playful instruments in His hands, is to be perfectly free and blissful. The Lord is the master, and the Lord is the servant or the instrument. All, all is He.

For nearly a year past, Ramdas, by the Lord's will, has been regularly contributing articles, poems and extracts from epistles, to a monthly religious journal, "The Message". Recently he has sent an article, in the spirit of a message, to the same journal which has yet to be published. A copy of this paper is herewith enclosed. After perusal, kindly show it also to Rajaram. ...

As things are at present, it is the will of the Lord, that Ramdas should not start on a tour, at least for a pretty long time to come. Ramdas would indeed be infinitely delighted to have you and Rajaram on a visit to the Ashram here. Please note the Ashram is your own and you are welcome to it whenever you desire to come. Ramdas is ever at

your service. ...

19-9-'31.

Ramdas.

A bit of news for you, mother; Ramdas has, of late, been growing a beard — it is now about 4 inches long.

.....

V. V. V.—Ernakulam.

(8)

Beloved Ram,

...The true and honest man in this world is usually confronted with hundreds of troubles and trials; and he suffers. But the Almighty God is all merciful. He is the friend of the helpless, redeemer of the ignorant and saviour of the distressed. Have full trust in Him and submit yourself to His dispensation. Know, whatever He determines is for the best. For yourself, be ever straight, good and loving. ...

To suffer for the sake of Truth or God, is a glorious human privilege. Such a suffering brings you nearer to God. ...

— —'31.

Ramdas.

.....

S. R. D.—Hipperge.

(9)

Beloved Ram,

...The service of the poor and the distressed is the worship of God. Let love, humility and service be the motto of your life! The most exalted way to realise God is through nishkama seva. Dedicate all your mental, vocal and physical energy to God, and thus transform your entire life and all its activities into a blissful expression of the Divine. God is within you; you are ever face to face with Him, And it is He within you that animates your existence and actuates all your work. Knowing that you are eternally one with Him, be still His servant and child. Serve Him in a playful and cheerful spirit, and earn thereby the blessings of divine love and joy.

Believe that you are the acknowledged child of God. You are not an individual life but belong to the Universal Life and Spirit. Your actions are the outpourings of this Cosmic Spirit, for you are the absolute Truth itself.

Weep and cry no more. Through constant remembrance be conscious of God's presence, within you, and everywhere without you. ...

— '31.

Ramdas,

.....

R. G. N. — Bombay.

(10)

Beloved Ram,

...Ramdas could understand from your letter that his last one had tended greatly to allay your mental trouble. Truly in this transient show of life, fears and anxieties should have no place. Life, involved in, and identified with, the phenomenal existence becomes a source of misery. Hence, men of wisdom have, from age to age, exhorted us to free life from this tangle of ignorance and seek union with the true and eternal Spirit of our being. Strength, purity and peace are ours, when we come to realise the great Truth which underlies all the visible phenomena of life. In all circumstances, favourable or unfavourable, let us be inspired to contentment and peace, by the sovereign mantram: "Submit to God's will — fear not, worry not". ...

26-9-'31.

Ramdas.

.....

J. — Rawalpindi.

(11)

Beloved Ram,

...Understand that the so called difficulties that beset us in life, far from being undesirable, help us,

in as much as they awaken in us the latent powers of the soul. Tribulations and trials are the very spice of life. Through this experience we strengthen our will-force and grow, day by day, to be more powerful for fighting fearlessly against the darkening influences of ignorance in this battle of life. Therefore be brave, and face things with a bold, unperturbed front. Have unshakable faith in the Almighty Lord of the Universe. Remember the 22nd sloka, 9th. Chapter of the Gita—"To those men who worship Me alone, thinking of no other, to those, ever harmonious, I bring full security."

So, take complete refuge in the Lord, and He is bound to take care of you and yours. Don't be dejected. Do not forget that the Supreme Lord is the friend of the helpless and the saviour of the distressed. Ask the mother as well not to lose heart. She is a pure and noble soul. May the Lord grant you both, peace and strength, and shower His grace on you. ...

26-9-'31.

Ramdas.

.....

U. S. R.—Bombay.

(12)

Beloved Ram,

...Life is sweet when it is filled with the nectar of prem. In this supreme state the ordinary human

vision is transformed into the divine vision. The individual sense of life is changed into the universal consciousness. The movements of darkness are substituted by the playful waves of light. The contracted and fettered life gives place to the free, vast and unlimited expanse of existence. Pain and sorrow are transmuted into eternal peace and joy. The blinding ignorance vanishes and the illuminating light of knowledge takes its place. Chaos and confusion have no room; harmony and peace reign instead. Thus the life becomes completely blessed, exalted, purified and supremely free and blissful. ..

— —'31.

Ramdas.

.....

M. K. S.—Wadhwan.

(13)

Beloved Ram,

...It is perfectly clear now that the true light of God has begun to illumine your soul. Desire to see external forms must vanish, so that you can find union and oneness with the all-pervading and immutable swarup of God. "Think on Me until your mind is dissolved." This is the teaching of Sri Krishna in regard to meditation. The mind must merge in the universal Spirit which is beyond name, form and movement, in order to attain the

divine vision. ...

Ramdas is glad to learn that mother S. is also walking side by side with you on this path. May you both, through mutual aid and communion, reach the goal

- '31.

Ramdas.

.....

N. V. R. - Sojat Road,

(14)

Beloved Ram,

...Take it that the recent illness is a godsend. It will help you immensely in making your spiritual consciousness more steady and fixed. The Lord is ever with you. Trust Him and all will be well. ...

- - '31.

Ramdas.

.....

T. G. K. - Kasaragod.

(15)

Beloved Ram,

...Your jolly letter gave immense delight, not only to Ramdas but also to all Ramnagar Rams who were present in the Ashram when the letter

was read. It makes one thing quite clear, viz., that you have come to realise that life and all affairs relating to it are merely the flitting flashes of a huge joke. You are right. You have given a graphic description of the manner in which you took to your heels soon after you handed over the answer paper in mathematics. Ramdas has a question to ask—mind you—not in mathematics. When you ran away did you feel that you were like greased lightning? If not, what were you like? You know opposites always meet. So when you say that you are a dullard, it may also mean that you are an extremely clever chap—at least your letter written in such a happy vein proves it. Your conclusion is simply grand. All joy and fun!

Ramdas has informed S. about your request to her to send you a long and full account of Ashram doings. ...

— —'31.

Ramdas.

.....

G. C. N.—Cawnpore.

(16)

Beloved Ram,

...Do your part, and be sure that God will do His part. Repeat constantly the divine mantram and spend the early morning hour for silent meditation, Avoid attending cinemas, and avoid

such society as would lead you into temptation. Concentration comes through practice. If at first you find your mind restless during meditation, do not worry about it. Such a thing is perfectly natural in the earlier stages; as you continue the sadhana with perfect shraddha you will be able in due time to thoroughly concentrate and control the mind. Be fearless, and develop your will-power, so that you may easily subdue the undesirable thoughts that disturb the equal tenor of your mind. Above all, know to a certainty that the Almighty Truth is dwelling within you. Put yourself into His hands—surrender yourself completely to Him, and you will be freed from every danger and all chances of a fall. Be always straight, honest, and truthful. For the sake of a true and righteous life, suffer willingly and cheerfully. Life is a great gift. Use it in attaining real peace and contentment. ...

— '31.

Ramdas.

.....

T. S. R.—Mergui

(17)

Beloved Ram,

...The one thing a man has to renounce in order to attain this supreme Truth is the individual sense, and nothing else. The way to do this is, one of complete and unqualified self-surrender brought

about through continuous, ceaseless remembrance of God,

Happy to note that you intend coming over here in April next. God who is the great dispenser of all things and events in this world does fulfil the earnest longings of His devotees.

Ramdas has heard of the bereavement in D's family. Nothing is strange; all forms are perishable; to lament over the death of anybody is sheer ignorance. Ask D. to take thought and give up grieving over the loss and to understand life in its right perspective. ...

. — —'31.

Ramdas.

.....

N.—Kasaragod.

(18)

Beloved Ram,

...Ramdas received with delight the letterings of Ram-mantram. They are finely executed and will be put up shortly. Your kind letter is also full of love. Just as you have painted the mantram on paper, so get the Ram-mantram imprinted indelibly on the tablet of your heart. ...

3—10—'31.

Ramdas.

.....

P. P.—Bombay

(19)

P

Beloved Ram,

...Ramdas read with no small joy your loving letter after a silence of over three months. Whenever anybody quotes Ramdas against him he feels helpless. But there is the Lord always to run to the rescue of the helpless. Because the Lord is all love and mercy. The Lord dwells not only in the heart of Ramdas but also in yours, and everywhere. The dual aspects of God and His devotee, of the Guru and the chela, of the Divine Mother and the child, are all assumed for the sake of lila by the same Lord. Their nature and interests are indissolubly bound up together, and although they appear to be different from one another, we can clearly perceive that they are practically one. Their mutual talks or their interchange of thoughts are really the talks and the thoughts of one and the same personality from behind two different masks. So whatever Ramdas says must be the echo of your own thoughts, and vice versa. Ramdas is a child of God as much as you are. He writes and talks as his supreme Mother prompts him. As things stand at present, there does not appear to be any likelihood still, of Ramdas' leaving the Ashram. It is not only you that with your strong pull of love are trying to make Ramdas move from this place, but also thousands of other friends in various parts of India, who are doing their level best to bring about this

consummation. Ramdas' heart is touched by your confession that you are "literally dying" to see him. When God bids him next, to go on a pilgrimage with the object of bathing in the pure streams of love flowing from the hearts of you all he would not fail to meet you in Bombay. When that will occur, Ramdas cannot definitely say.

Although the Ashram construction work is not completed, yet the buildings are occupied. God's work is never incomplete. In this sense the Ashram is complete and whole.

You ask about Ramdas' new work. God gives him a presentiment that this instrument of His has yet to fulfil some great mission in pursuance of His plan and purpose.

"Premamrit" has been read through. It is undoubtedly a great work.

After leaving Kasaragod, that is to say, for the last eight months, Ramdas has been regularly taking food once a day. Also he has not been observing the vow of silence. ...

6-10-'31,

Ramdas,

.....

P. S. R. — Bantwal.

(20)

Beloved Ram,

...As a letter-writer you are perfectly inimitable. You have a way of your own. Well, you are a man, and the Eternal dwells in you. Don't belie this established truth. Give up unmanly fears and weaknesses. The mind, you are so much afraid of, can be brought under control by developing a powerful will in you. Gita is not a dry bone. It has yielded solace to thousands of people oppressed with grief, doubt and fear. Gita tells you what you are in reality. It infuses into you, strength, purity, and peace. Only weaklings can draw no sustenance from the life-giving teachings of Sri Krishna. So, don't be a weakling. Assert your innate strength, and draw inspiration, power and joy from this great and sacred work. Constant repetition of Om or the Ram-mantram is a real help for concentration. Have faith in the Name and the words of Sri Krishna, and you are saved. This is the sovereign way, and there is no other. Take to it and live a free and peaceful life. ...

— — '31.

Ramdas.

.....

C. B. T.—Kasaragod.

(21)

Beloved Ram,

...Your kind and loving letter to hand. So, G. & Co. have disappointed you. Disappointments come only to fix us, all the more firmly, into the state of dwandwatita. Success and failure are nothing in this passing show of life. They are like the white and black clouds that pass before the face of the sun. The sun of Truth ever laughs at these flitting shadows. It is well you are corresponding with S. G. Effort and work are ours, and the result is always in the hands of the Lord. Whatever He determines is for the best. ...

15—10—'31.

Ramdas.

.....

P. S. R.—Ernakulam.

(22)

Beloved Ram,

...Read with delight your letter full of love. The extract from S's letter is really significant. It is a pure effusion of his love for both Ramdas and Mata Krishna Bai. In fact S., V., and their children were overflowing in their kindness. Wonderful are the ways of love!

Ramdas feels that he is merely a mirror in

whom everyone sees his own image reflected faithfully. 'Man makes God in his own image'—'As is the devotee, so is his God'—are truisms. The same God while He appeared to be a messenger of death to Ravana proved to be a loving Lord and protector to Vibhishana. All glory be to Him who, being all, is still beyond all! .

18-10-'31.

Ramdas.

.....

P. S. S. R.—Calcutta.

(23)

Beloved Ram,

...Inspite of your confession of inability to make manifest the deep love that you bear for Ramdas, your letter this time pours out love in such abundance, that Ramdas, having bathed in it, feels the inexpressible sweetness of intoxication. That you got a spiritual uplift due to your short stay in the Ashram is a further indication of the inherent purity and sincerity of your heart.

Ramdas remembers the blissful days he enjoyed in your, V.'s and the bonny children's company. What lovely souls, all of you are! V. with her childlike trust in Ramdas, your unassuming service, G's frank and loving ways of self-expression and the little A's charming play and monosyllabic talks,

are all things which come to Ramdas' mind often and often. Mother Krishna Bai too remembers you all with great love. Ramdas notes that on account of the breach in the railway lines between Madras and Calcutta you were not able to proceed to your destination. In this matter, as in everything, submit to the will of God. He means always well. ...

19—10—'31

Ramdas.

.....

C. B. T. —Kasaragod.

(24)

Beloved Ram,

...Your kind letter to hand. The accompanying note has been duly handed over to your father. There is a trite saying: "A mouse that depends on one hole is not a mouse of any soul." So we should never rely on one person or thing: our reliance ought to be on an infinite number of persons and things. Now all persons and things have sprung up from one infinite source, the one supreme Person. Let us therefore always trust and depend upon this Person. Then we have a soul; else we would be like the foolish mouse without any. Exit G. & Co.,—the screen rises—behold S. G.

Mica sheet cannot be procured—well and good—don't be sorry for it. The stove can afford to wait. It has learnt the lesson of the Ashram—"to

labour and to wait".

Ramdas has of late become like a red hot pan - whoever approaches him too near and pokes his nose out, gets himself or herself badly scalded. But the burn cures, and leaves no scar.

The Recluse, Swami L., of the Saraswati Sangham, Madras, gave Ramdas the pleasure of his darshan at the Ashram. He was all kindness and love. He purchased from Ramdas the two books "In Quest of God" and "At the Feet of God". The last copy of the first book is gone from the Ashram. If you have spare copies kindly send one over here.

News!

News!!

News!!!

In the Ashram, Ramdas is now going about in langoti. He struts about in his new garb with his belly projecting out a bit. He feels like a baby - so free in his movements. O langoti, all hail!

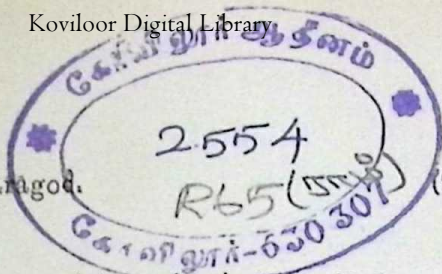
G. has worked in the Ashram these days like a jutka horse. Ramdas had to play furious antics with him before he could be made to take some rest and proper food. His love is simply incomparable!

The voracious R. has this time plenty of betel leaf prasad. Ramdas envies her. Nobody to send him such prasad. Poor Ramdas like poor S. R.

- -'31.

Ramdas.

.....



C. B. T. — Kasaragod.

Beloved Ram,

...Your loving letter to hand. Reform or deform, Ramdas sticks to his langoti, when the weather is hot; else he would have to perspire like a hog--belly, beard and all included. There is no near prospect of J. R. K's "dancing with joy" at the present sight of Ramdas. He writes to say he would be unable to come here for the divali holidays but would jump on Ramnagar during the summer vacation. ...

The toast and Pompeia are being utilised—one for inward, and the other for outward, application.

It is a delight to note that R.'s stories and poems will be shortly published in the Burma Chronicle.

The extracts are sent to the "Message".

A long letter overflowing with love has been received from R. M. He makes repeated mention of the devotees who assembled at the Ashram at its opening. He also mentions your and R's name. He speaks of the herculian effort which is being made by the people of Uple to draw Ramdas to their place. Nam-japa is the means to that end. Why does Ramdas write this to you? Is Ramdas extremely piquant? ...

23--10--'31,

Ramdas.

.....

T. G. K. — Kasaragod.

(26)

Beloved Ram,

...The results of your examinations which you have announced are after all just what you had anticipated; you had failed to do the necessary preparation for them. This is a lesson and an experience, which you should take advantage of, for your future. You say by God's grace you would come off successful in the half-yearly examination. God's grace is never for him who is indolent and negligent. God's grace is for him who is persevering and industrious. ...

Be firm, steady and exact in all that you do. Bhakti does not denote a chaotic life. A well-regulated life having a keen sense of duty, and a patient and cheerful nature are the characteristics of a true devotee of God. Therefore develop these and be a true devotee. ...

25—10—'31.

Ramdas.

.....

B. P. — Konch.

(27)

Beloved Ram,

...Ramdas is far from inducing or encouraging householders to give up the world and take to the life of a hermit. Living in the world and doing all

the work that falls to one's lot in the usual course, one can attain God. This is the message Ramdas delivers to all. So you need not fear that Ramdas would in the least encourage your son to adopt the life of a fakir. If he should come here, Ramdas would convince him that a householder's life is not detrimental to the realisation of God. Naturally, his right place is with his wife and children. A renunciation of them can only add more anxiety and fear to his life. What is required of us by God is a complete surrender of all our actions to Him in the situations we happen to be placed in. You may show this letter to your son and leave the result in the hands of God, who always determines everything for the best. ...

— —'31.

Ramdas.

.....

N. V. R.—Sojat Road.

(28)

Beloved Ram,

...It is right that you should leave the thought and consideration of the body entirely to God. Depend upon it that the body cannot drop off until God has fulfilled His leela through it. ...

29—10—'31.

Ramdas.

KOVILUR MADALAYAM

ANDAVAR 27NDRAM,

KOVILUR B O.

(VIA) MANAGRI.

RAMANATHAPURAM DIST

C. B. T.—Kasaragod.

(29)

Beloved Ram,

...You are right; the world needs badly a message of laughter: In fact laughter is the best antidote for all the ills of life, because life vitiated by sorrow and fear is freed from its venom by the divine touch of laughter.

Your pride over R.'s achievements is well placed. Since you have taken the part of the buffoon to my lady star, Ramdas would on his part be your cap and bells. All glory be to the lady star! ...

— —'31.

Ramdas.

.....

R. C. T.—Kasaragod.

(30)

Beloved little Mother,

...It is a joy to note that greatness is perseveringly dogging your steps. However, celebrity stands well on you. You may fly, now and again, up to the ceiling. Can you spare, for a few days, the new wings of yours because, shortly, there will be an occasion to apply white paint to the ceiling of the Ashram room. Ramdas could use your wings and fly up and do the work of painting without the need of a ladder or a high stool. After the work is

done, the wings will be duly returned to you. Or should Ramdas as well write short stories in order to get independently such wings as you have obtained? An early reply to this is eagerly solicited.

G. is a funny brick indeed. He is filled with the pure essence of distilled humour. So no wonder that on occasions he should be overflowing with it and drown those near him in its irresistible radiance. That is all. ...

— —'31,

Ramdas.

.. . . .

U. S. R.—Bombay.

(31)

Beloved Ram,

...Your sweet post-card to hand. The nature of prem is that the more you drink of it, the greater grows your longing for it; and the longing when it reaches the necessary pitch brings about a perfect union with the Beloved of our heart. Then you realise that you and the Beloved are one—nay, you are the Beloved Himself—just as the holy Ganga mingling with the waters of the ocean becomes the ocean itself. ...

5 - 11 - '31.

Ramdas.

.....

P. S. R. — Bantwal.

(32)

Beloved Ram,

...You are a wonderful Ram. Your originality is unsurpassable. You appear to be already caught up in the mighty current of prem. Don't be entirely submerged in it; come up now and again to write a line to Ramdas.

Ramdas cannot make head or tail of your "bloods & bites". God is a mystery, and so are you.

Since everybody is an avatar why should you not be one? T. B. S. R. had a hearty laugh at your having this time dubbed him with a new title, viz., "the High Priest of the Ashram".

When did you discover the hitherto unknown fact that Ramdas is a "President and Founder of Anandashram"? S. R., you are simply a marvel. How dry this world would be if it could not boast of one like you: That will do. ...

6-11-'31.

Ramdas.

.....

T. P. — Jhansi.

(33)

Beloved Ram,

...External darshan, however frequently you may have it, cannot quench your thirst. You

ought to drink of the nectar of immortality, through close communion and feeling of oneness with the Eternal Atman that dwells in you. Until you reach this supreme state, your thirst cannot be appeased. ...

9-11-'31.

Ramdas

.....

P. D. R.—Burma.

(34)

Beloved Ram,

...The true value of life dawns on us only when we have drunk deep the bitter experiences which beset it ...

You have indeed come to that point in life when you have to surrender yourself to the will and workings of the Almighty Lord, who guides and controls the destinies of the universe. ...

No condition in which you are placed is by itself the cause of your misery. Misery lies, not in external circumstances, but in the fettered and ignorant mind. Submission to the will of God in all the varied vicissitudes of your life can alone bring peace and contentment to the troubled mind. ...

As regards your desire to come here with your wife and children to have darshan of Ramdas, leave the matter to Him Who determines all things. ...

11-11-'31.

Ramdas

.....

K. M. U.—Bombay.

(35)

Beloved Ram,

...Real and permanent peace can be yours only when you have realised the Truth within yourself. Your desire to get delight in the company of even a saint must go, because every joy you derive from the touch and society of external objects, is impermanent. Therefore be in tune, with the eternal joy and peace that dwell in your heart. The secret is, the moment your longing to see external forms ceases you will attain the bliss of the Atman. Because, when the mind is freed from all desires it is blessed with the inward vision, and you discover your union with the immortal and blissful Reality which is your true being. ...

12—11—'31.

Ramdas.

.....

N. V. R.—Sojat Road.

(36)

Beloved Ram,

...Happy to note that your operation has been successful, and that you would be returning to W. in a short time. Surely, every condition in which God chooses to place us is for the best. In all weathers cling to the Name of the Lord. It is the one plank which does not allow the man who hangs on to it, to sink and be lost. The Name is the Lord, Guru and all in all. ...

14—11—'31.

Ramdas.

.....

U. S. R.—Bombay.

(37)

Beloved Ram,

...Prem is born of the universal vision, that is, of Nirguna Darshan. It is like the Ganges reaching the ocean and becoming one with it. The true devotee is he who has realised that he and the Lord of the universe are not separate. It is not a vision, merely external or merely internal. It is the spiritualisation of his entire being, through complete union with and absorption in the Cosmic Spirit and Power. Thereafter, he may assume, for the sake of prem-lila, any role in his relation with God. He is ever enjoying the peace and bliss of a supremely blessed and transcendent state. No doubt communion with saints is a great help, and their sayings teach us the right path, but we ought to outgrow all external helps and obtain liberation through our own experience and realisation.

S., you are your own authority. For, the great Truth you are in search of, is within yourself. Until a man becomes conscious of this, and lives in the full knowledge of it, he cannot come by real peace. The divine child is the Divine Mother Herself. The true bhakta is Bhagawan Himself. You may play at being separate from the Divine Mother or Bhagawan but let the play be based upon the knowledge that both are eternally one. Verily, you are all; you include all, and there is none but you. Strive to reach the summit— this supreme height

and consummation. All else is utter ignorance. Don't be carried away by the notion that it is given only to particular persons to scale these heights. What others have done, and can do, you also can achieve. Don't allow your mind to be externalised, even though it be on saints. Get the inner vision, and behold the universe as yourself. You cannot be eternally demeaning yourself in the presence of saints. Receive the touch and be the saint yourself. Be the Truth yourself. Be the self-dependent, self-luminous, self-existent Reality yourself. Make all your life's activities a blissful expression of the Divine.

Ramdas has been telling you what you already know. Realise, realise, realise! Give up all preconceived notions and thoughts borrowed from the expressions and sayings of saints, who gave vent to them in the various moods of their Self-realisation. See for yourself, understand for yourself, and assert and make manifest your own divine nature.

15-11-'31.

Ramdas.

.....

R. M. D.—Katrashgarh.

(38)

Beloved Ram,

...Glad to see your divali greetings. Let the light of the Eternal Divali ever illumine your heart.

May the joy of the Eternal be revealed in your heart: May the perfume of Divine Love pervade your entire being! May the grace of the Lord be ever upon you!

15-11 - '31.

Ramdas.

.....

N. M. H.—Bombay.

(39)

Beloved Ram,

...It is perfectly natural that the child should ever remember its mother. Since you have understood that you are the child of the Divine Mother of the universe, who resides within you, how could you forget Her? What an ineffable bliss it is to realise this truth and lose oneself in Her remembrance.

The Ashram finances are as they should be. The creditor is He, the debtor is He. The amount due to some friends is only about Rs. 50/- and it would be paid off from the amount which you so kindly propose to contribute. Ramdas is merely a channel through which moneys flow from one side to the other. Whatever is offered with love he accepts, and uses for the service of the Giver Himself. . For, in all cases the Giver and the Receiver are both one—the Supreme Lord—the Beloved of Ramdas. As for Bombay bhaktas, the

contributions they have made with such great love are the admirable offerings of pure and noble hearts. May the Lord bless them all!

R. is still out of employment. Although God's ways are mysterious, we have to recognise that He wills for the best. The secret of life is to see the hidden good in every apparent evil. Let him take courage, and all will be well. ...

Mother Krishna Bai who is the mother of the Ashram, nay, of the universe, is keeping well. She is ever shedding the rays of kindness and love, on all the devotees who visit the Ashram. She loves all, and is loved by all. ...

18-11-'31.

Ramdas

.....

P. S. S. R.—Calcutta.

(40)

Beloved Ram,

...Really it is a joy to read your letters through which you pour out your very spirit. You seem to be marching on towards complete self-surrender, with lightning rapidity. ...

In the glory of His vision the sense of separateness and diversity is completely lost. In this exalted mood, you cannot but exclaim with uncontrollable ecstasy: "I am He. I am He". Blessed is he who has attained to this summit of spiritual experience.

Yes, S. is here and we are all swimming, not in a stream, but in the veritable ocean, of divine love and bliss.

Ramdas reiterates with a saint who cries out, "Joy—always Joy". But where is this joy? Is it in the Ashram or in the heart of the Ashramite? Or, in the heart of the one, who has tuned himself to the immortal source of joy within oneself? Verily, Anandashram is in your own heart; Anandashram, the blissful expression of God, which is the entire universe, is really within you. ...

18-11-'31.

Ramdas.

.....

G. A. K. Bombay.

(41)

Beloved Ram,

...Ramdas got your registered cover containing a ten rupee note and your loving letter. Ramdas does not feel any loss, on Gurudev's renouncing his body. In fact, Gurudev is eternally seated in Ramdas' heart. So he has no reason to feel any loss. The passing away of his body has been made into an occasion for collecting, in the Ashram, all the devout souls, for satsang and bhajan, and also for feeding the poor. The bhajan went on, with great enthusiasm, for all the time of the day and night; and the next day about four hundred poor

people were fed. Truly it is the Lord Himself who came in so many forms to participate in the feast. The giver is He — the receiver also is He.

Faith in God grants you strength to face calmly and cheerfully the manifold ills of life. You are a man of faith and you bear in your bosom the very fountain of love. Further, you are blessed with a wife who is of such a pure, noble and loving nature. May you both be ever united in love and devotion to God! ..

— — '31.

Ramdas.

.....

P. S. R. — Ernakulam.

(42)

Beloved Ram,

...You have indeed drawn a vivid picture of the several devotees of the Ashram. Still the picture is incomplete without noting in it two more figures — yourself and mother R. with your children. You are all indeed the veritable expressions of God. All devotees — nay, all people — the whole universe — are He. Cobbler Ram and Jadabharat keep the Ashram quite lively. ...

27-11-'31.

Ramdas.

.....

U. S. R.—Bombay.

(43)

Beloved Ram,

...Ramdas, by the grace of God, has found the never-fading joy within himself: still more, he is blessed with the universal vision, a transcendent state in which he has the experience and consciousness that he is the very Truth itself — manifest, unmanifest and beyond. This inexpressible state was attained when the light of divine knowledge illumined and dazzled his soul. The light came through bhakti, vairagya and satsang. The bliss he is now enjoying — though it was secured by the above means — is independent, because it is self-existent and eternal. It is subject to no conditions or circumstances. It is not bound by time and space. It is changeless and infinite. Ramdas sees many a struggling aspirant still in the clutches of certain sadhanas, depending on externals and hugging to them with a dogged pertinacity, thus setting up a stumbling block in their progress towards the supreme goal of perfect liberation. The external vision, however glorious, is not the true vision, if it is not based upon the internal. This they do not know — sometimes do not want to understand. The supreme Truth, by the realisation of which alone the soul attains the real peace and bliss — which is the sole object of its quest — can be reached only by throwing up all external crutches and aids of every kind — however useful and

necessary they might have been at one time. So Ramdas hammers on:— "Behold God, within you, and then behold Him everywhere, as all the manifested worlds. Don't adhere to the lower planes and seek satisfaction there. Soar up into the regions of your transcendent Being. Aspire—aspire—aspire—until the highest goal is reached".

Ramdas' message is, "Absolute Perfection i. e., complete liberation, peace and joy."

— —'31.

Ramdas.

.....

V. V. K.—Osmanabad.

(44)

Beloved Ram,

...The true vision is the universal vision, and the goal is perfect liberation and peace. Service of humanity is both the means and the end. The motherland is the whole world. The standard for action is absolute selflessness, attained through complete surrender to the Almighty Lord who guides and controls the seen and the unseen worlds.

The Guru is the Great Truth eternally dwelling in the hearts of all beings, and manifest as all beings, creatures and things.

True samadhi is unalterable peace and joy in all conditions and situations of life, based upon an

equal vision and self-surrender. It is a state in which mind is illumined with wisdom, and the heart, with love, compassion and peace.

Self-realisation is the realisation of your immortal nature and your union with the Supreme Godhead, your actions becoming the expression of your true and exalted being.

Sannyasa is renunciation of the ego and its desires. The highest consummation of life is your attainment of the immanent and transcendent Godhead in all His visible and invisible, thinkable and unthinkable, mutable and immutable, static and dynamic aspects.

As the Lord does not will that Ramdas should leave the Ashram, it is not likely that, in response to your kind invitation, he can be present on the sankrant day at your place. You may take it that he is ever with you, in you and everywhere about you; nay, he is yourself. ...

5-12-'31

Ramdas.

.....

P. P.—Bombay.

(45)

Beloved Ram,

...It is always a delight to read your letters overflowing with love.

You call yourself a naughty child. It is no small privilege to call oneself such. Naughtiness is a glorious trait in a child of God. God loves him all the more for it. So you are blessed, because you have found yourself to be so naughty. Ramdas cannot help loving that word itself. How much greater must he love him who behaves in the spirit of that word. You are indeed Ramdas' Beloved, whatever you are, or are not.

Ramdas is herewith enclosing a copy of a letter received from a friend in E. It is evident that the friend speaks from a realisation of the supreme vision. He came down to this Ashram on leave a few days ago and stopped with Ramdas for some time. He has cultivated a ceaseless remembrance of God through the repetition of the powerful Rammantram. Ramdas has found that his company is more telling in its effects on the aspirants when they come into direct contact with him in the Ashram than elsewhere. So if you can make it convenient, that is, Lord willing, you may come here and spend some time with Ramdas. After all, the place where Ramdas is living is not far off from you. You may either come to Mangalore by steam boat wherefrom the Kanhangad station is only a few stations to the South, or you can travel by train via Arkonam. Ramnagar is only five miles from the station towards the interior. Taxis are available at the station. Ramdas is making these

suggestions, as there is still not a shadow of an impulse in him to move out of the Ashram. ...

—12—'31.

Ramdas.

P. S.

Please note that the climate of this place at present is most pleasant. Being a hilly tract facing the sea, Ramnagar is filled with pure, cool and bracing breezes. The surrounding scenery is beautiful and charming.

.....

F. S. R.—Ernakulam.

(46)

Beloved Ram,

...Your letter is an effusion poured forth from the supreme height of God-vision. You got the touch, you got the light and you got the Truth. You are blessed indeed. You have attained a state which is a complete fulfilment of your life, and gained a thing than which there is nothing higher to aspire to, or attain. ...

—12—'31.

Ramdas.

.....

U. S. R.—Bombay.

(47)

Beloved Ram,

...Truth is ever present in our hearts but a good deal of hammering is often necessary before it can make itself revealed in us. The work of sages and saints is to awaken and inspire the lethargic soul, steeped in darkness and delusion, to the knowledge of his true, divine and immortal nature. The veil that shuts him from the vision of Reality, has to be torn asunder, with apparently merciless, but really loving, hands. The doctor operates in order to heal. You have rightly understood the mission of saints. Indeed there is none in the world who is so tender and compassionate as a saint. He strives, and strives, to dispel the ignorance with which people, who come into contact with him, are obsessed, so that they may enjoy the supreme blessing of human life, viz., immortality and peace. They are ever eager to see the aspirant reach the highest goal. ...

— —'31.

Ramdas.

.....

N. M. H.—Bombay.

(48)

Beloved Ram,

...Your kind remittance of Rs. 10/- to hand. Truly, whatever is offered to God with love, He

accepts with delight. He looks to quality and not quantity. He is even satisfied with a pure wave of love rising in the heart of His devotee. He is all love and mercy. ...

7-12-'31.

Ramdas.

.....

P. S. R.-Bantwal.

(49)

Beloved Ram,

...Your sweet notes are simply irresistible. Ramdas cannot but reply to them in spite of your kind suggestion. God-intoxication has seized you all. It is truly a maddening stimulant. It purifies, ennobles and glorifies life in its entirety. It takes you beyond yourself into the region of the Transcendent. It grants you the inexpressible peace and bliss of the Eternal. It gives you a fore-taste of the nectar of Immortality. It is the light and perfume of the Infinite. Blessed is he who is thus intoxicated — maddened with the consciousness of God. ...

8-12-'31.

Ramdas.

.....

R. N.—Kasaragod.

(50)

Beloved Ram,

...Ram wills that Ramdas should write to you — Ram, that dwells in you, that dwells in Ramdas and pervades everywhere. Although you have not been communicating with Ramdas through letters, he is aware that you are ever in close communion with him in spirit. Truly, in spirit, we are all one. ...

Beloved, never lose your equilibrium under the stress of any external circumstances. They come and go—like the clouds in the breeze. Stand firm, on the rock of your unchanging and immortal existence. This is Ramdas' message for all. O, realise your supreme Godhead and enjoy the bliss and peace of eternal life. ...

— —'31.

Ramdas.

.....

N. V. R.—Wadhwan.

(51)

Beloved Ram,

...Your kind remittance of Rs. 10/- to hand. Really, in wonderful ways, the Lord meets the needs of the Ashram. He is always the giver and the receiver. In truth He is the sole doer, in all

things and matters. All glory to Him and His Name! ...

— — '31.

Ramdas.

.....

R. C. T.—Kasaragod.

(52)

Beloved Mother,

...You are an awfully astonishing little mother! You want Ramdas to forgive you. What for? You speak of some trouble you gave Ramdas. Wonderful! Wonderful!! Wonderful!!! Is there such a thing as trouble for Ramdas? Ask S. She would exclaim, "For Ramdas, is there such a thing as trouble?" When she says so, watch her mouth, especially, her tongue, hanging out at its full length. Presumably you did not consult her before attributing such a foreign thing as "trouble" to Ramdas. If a wrong is committed the question of forgiveness arises. Since no wrong is done the thought of forgiveness has no existence. So the twin bubbles, wrong and forgiveness, are pricked and—"thap, thap"—they have exploded.

Your great love for Ramdas peeps through every soft and fragrant word of your poem—"My Beloved Master."

Love twinkles in thy every crystal word

'Tis the very glow of a sweet drop of dew

Peep on — Thou beautiful light Divine —
And ever suffuse my face with radiant smile.

Your genius requires a bard to sing it. Ramdas is no bard.

Krishna Bai's snapshot — it is a precious thing — will be well preserved in the archives of the Ashram. Ramdas is given to using bombastic words! Archives — Oh, ...

Well — can you and S. come here for the 20th — or the previous day? If you are not present, the celebration will be a poor show. ...

— — '31.

Ramdas.

.....

C. B. T.—Kasaragod.

(53)

Beloved Ram,

...Joy to read your letter. Joy is the order of the day. Joy, above and below — joy inside and outside—joy everywhere and on all sides. Joy rules the day and night — months and years — all time, through eternity. Joy is the light which illumines all things. Joy is the voice that fills the vast space, and sings "Hello Ramdas, stop, don't run amok."

Really it is a delight to note that most of the time you maintain a state of equilibrium. May God grant you unshakable peace and bliss.

S. is lucky in having caught you. You are gradually becoming the foster-parent of his journal. True, S. B. is a splendid mimic. In making

faces at Ramdas she is unparalleled. Her "individual uniqueness" is a marvellous piece of God's work. The flower of greatness is blossoming in her. The day will not be distant when she will make herself felt. Ramdas has composed a poem—"The True Way".

— '31.

Ramdas.

.....

P. P.—Bombay.

(54)

Beloved Ram,

...That you have already set your programme for the ensuing months which prevents you from coming here immediately, is God's will. God determines everything for the best. He is all love and kindness. Hence submission to Him means real joy and peace.

A sadhu is coming to stay with you. He is Ramdas Himself in that form. So God is fulfilling your wish to have Ramdas at your house for some time. Verily, Ramdas dwells in the hearts of all. All creatures, beings and things are he, in his varied self-expression.

The route from Hubli to this place is....

— '31.

Ramdas.

.....

M. P.—Jhansi.

(55)

Beloved Ram,

...Don't mind that you were unable to send seva for the function on the 21st ultimo. You alone have sent the seva, which Ramdas received from other persons who are your own forms. It is always the Lord that gives and the Lord that receives. Because the Lord is all and everywhere. ...

— —'31.

Ramdas.

.....

J. B.—Srinagar.

(56)

Beloved Ram,

...The Egyptian Mummy is a loud talker compared with you. Though the top is famous for its silence it is still given to singing sometimes—so the analogy of the top fails. What then are you like, in your impenetrable and impregnable silence? Why not descend from the heights of mute adamant into the world of mobility, and talk, and have a few words with Ramdas? ...

— —'31.

Ramdas.

.....

P. S. R.—Ernakulam.

(57)

Beloved Ram,

...The account of the impressions of your recent stay in Anandashram is a graphic picture. ...

S.'s wonderfully rapid progress must have had at its back the deep longing and intense struggle for finding out the Great Truth that underlies all existence. The saying "Struggle is a sure condition of progress" is pre-eminently true. The exaltation and ecstasy which he is now experiencing are the inevitable consummation of such a struggle. He is blessed indeed. ...

22—12—'31.

Ramdas.

.....

P. S. S. R.—Calcutta.

(58)

Beloved Ram,

...It is perfectly true that renunciation ought to be mainly internal. Renunciation consists in the eradication of the ego and its desires, through complete absorption of the individual thought and life into the cosmic intelligence and existence. ...

Evidently the editor of the "Message" has his own reasons, right or wrong, for not publishing the essay in its entirety. It is clear that he either

scented some danger in presenting the latter part of it to his readers or he did not agree with the views held therein. However God willed it so and it is all right.

Swami B. is a blunt and outspoken critic and Ramdas is very pleased with him. He could not understand Ramdas. It is but natural; because through mere superficial churning of thought, Ramdas' words cannot be understood. You can throw light on them only when you bring with you the blazing torch of your own perfected experience. Experience is gained by diving into the depths of your mind. Mere assertion of the Truth is not realisation. Realisation means direct perception and experience. Ramdas may quote here a beautiful couplet to the point.

"Faults like straws on the surface flow

If you would have pearls you must dive below".

Love to yourself etc.

24—12—'31.

Ramdas.

.....

P. S. R.—Ernakulam.

(59)

Beloved Ram,

...Your kind remittance of Rs. 10/- duly reached Ramdas. A. and R. are here for the Christmas holidays. The latter has got a new

camera as a present from her brother at Madras. She is busy snapping Ramdas and others here. Mother Krishna Bai is as active as ever. Indeed life is a sweet song when we see the Lord at play in all beings and everywhere, ...

29—12—'31.

Ramdas.

.....

P. S. R.—Ernakulam.

(60)

Beloved Ram,

...Really the divine joy which we experience by realising that we are the eternal and ever-blissful Truth, that pervades, and manifests itself as all life and forms, is simply inexpressible. ...

In face of the unlimited and unimaginably infinite cosmic existence and play, all problems appear to be so petty and insignificant. The present wave that is agitating in the world is a mere ripple on the boundless ocean of true existence. Waves come and waves go as the natural movements of water. The Eternal is ever at His game. All glory be to Him!

4—1—'32.

Ramdas.

.....

R. G. N.—Bombay.

(61)

Beloved Ram,

...Good and evil are merely conceptual, seen in the colourless Truth, through the tinted glass of sheer ignorance. You are not a sinner, and you have no right to call yourself such; neither are you virtuous conceived as an opposite of sinful. Man is ever busy weaving a net of words and getting caught into it. Rise beyond the intellectual wrangle of harassing dualities, and ever dwell in the pure, undefiled and colourless Truth of your existence.

Seek not shelter under Ramdas as somebody outside and alien to you. Take it that Ramdas is eternally seated within you. Take complete refuge in Him and realise that you and He are one. ...

4-1-'32.

Ramdas.

.....

J. B.—Srinagar.

(62)

Beloved Ram,

...So you have come out of your hole right royally. Salutations to thee! Well, when will you give up calling yourself a sinner? Ramdas should like to know. If you want to tickle and rouse Ramdas, that is the word — a red rag to the bull. Stop — for the sake of the Truth that dwells

In you, — Oh stop — making use of that word in regard to yourself or anybody in the world. You are He, the supreme Reality, the sole Beloved of Ramdas, the Lord and Master of the worlds, who has revealed Himself as all forms and life.

R. is here and her husband at Kasaragod. She enjoyed your jolly sarcasm. She may write how she liked it.

The manuscript of the third book is ready for the press. It will be sent to Bombay for publication tomorrow. As to when it will see light in proper print and garb, depends on His will. As you are aware, always, everything hangs on that will.

You wish Ramdas to be with you in flesh and blood. Preposterous! Why don't you still recognise that your body of flesh and blood is Ramdas' own?

If "soul" could be the prerogative of one and not another, it is no soul. A. B. has turned into another Egyptian mummy. Where is he? What address? Want to shake him a bit. ..

6 - 1 - '32.

Ramdas.

.....

C. B. T. — Kasaragod.

(63)

Beloved Ram,

...God has put the world into fire, and is heating it, so that it may be shaped anew on His

mighty anvil. Everything is as it should be. Salvation lies through the path of suffering. When sorrow and suffering become acute and intense, you may be sure, that a new era, bringing about a momentous change for good, is about to dawn. If we look into the events and happenings in this world with a clear insight we see nothing mysterious in the ways of the Lord. Everything in its inception, evolution and consummation, has at its core nothing but the supreme good. In the world adjustment, cycles of change are the inevitable workings of the Divine Law in nature. ...

7-1-'32.

Ramdas.

.....

S. R. U. S.—Madras.

(64)

Beloved Ram,

...The sublime Truth—the supreme object of the quest of man is eternally within us. To be continuously conscious of Him is to attain Him. True life is not complex. It is as simple, as straight, as steady, as the figure 1. What we see as many, are merely the variations and reflections of that One. ...

13-1-'32.

Ramdas.

.....

P. S. S. R.—Calcutta.

(65)

Beloved Ram,

...Be aware of the fact that the world which is full of diversity, clashing interests, battling forces, and involving and evolving processes, is a wonderful game played by the One Immanent and Transcendent Truth. Verily it is He, in the ignorant as well as in the wise, who is at play. By His own self-will, the Lord has put on, the mask of illusion, and by His own power He appears to be endeavouring to unmask Himself, thus enacting a world-drama presenting a magnificent, varied and infinite display. If you decentralise your vision and fling and merge it into the infinity of God's existence and behold the immensity of His manifestations, the present agitation in the world, which is made so much of, would be viewed as a mere insignificant ripple on the unlimited ocean of that eternal existence. Change is the law of nature. Change signifies rise and fall, the twin aspects of the same movement, each aspect carrying with it the same sense of greatness or littleness. So there is nothing to be surprised at, or grieved at, in the changing affairs of the world. Worlds are built and brought into being; worlds are broken and destroyed. This is the Divine Play.

You are perfectly right when you say that you see God in the Government as well as the governed,

in the white man as well as in the black one. Indeed there is none to praise or blame. This pure and glorious vision may be looked upon as foolish, but it is the true vision.

Ramdas hurriedly read some parts of your translation of "In Quest of God", and found that the work, both in the manner of its execution and the terseness and perspicuity of language, is excellently done. Your foreword is all right; but bear in mind that whenever you see greatness, light and glory in Ramdas, you are only beholding your own exalted Self. It is the greatness of the Lord who is seated in the hearts of all creatures and things, it is the light that pervades and illumines all the manifested worlds. ...

15-1-'32.

Ramdas.

.....

P. S. R.—Ernakulam,

(66)

Beloved Ram,

...To know the secret of life is to go to the very source of it and see from there all things as the emanations of that source. That source is pure and everlasting bliss. So, all the raylike manifestations of that bliss must be only waves of bliss. Thus, life is, in all its aspects, internally and externally,

entirely divine ...

19-1-'32.

Ramdas.

.....

G. V. M.—Sholapur.

(67)

Beloved Ram,

...Received your very kind and loving letter. Ramdas read it carefully, and discovered that your mind is involved in anxieties and cares. All events in our life happen in their due course, but to look upon them as causing happiness or misery is entirely based upon our attitude of mind. If you take all conditions and happenings as determined by an all-loving God, and see that the world of name and form is by its very nature a transient and changing play, you find you have no room for any anxiety or sorrow. So, for misery, the disease of the mind is solely responsible; and that disease is illusion or ignorance. To still the mind and purify it, and then to attain knowledge that dispels ignorance, God-remembrance is *the* way. The all-blissful, eternal, all-pervading and changeless Reality is within you. Constant contemplation of this Supreme Truth grants you real peace and joy. The practical method which can be prescribed for realising this immortal peace and bliss is to repeat constantly the Lord's powerful Name. The Name

must be on the lips continuously, at all times. Ramdas would have you take up the mantram "Om Sri Ram Jai Ram Jai Jai Ram" for repetition. Ask your wife also to repeat the same mantram. May the Lord bless you both with eternal peace and bliss! Regularly read Sri Jnaneshwari Gita and imbibe the true spirit which that great work seeks to infuse into us. Continue your evening bhajan; and during bhajan sing also the Ram-mantram to any tune. Submit in all matters to the Divine Will and be always contented and peaceful. ...

23-1-'32.

Ramdas.

.....

N. M. H.—Bombay.

(68)

Beloved Ram,

...Indeed, effort is ours and the result is in the hands of God. Even the effort is made by His will and power. In truth, the servant is He — the master is He.

"In the Vision of God" is an expression of a life which has understood the Master of its being — written at His instance, since all its activities are actuated by the same Master. ...

25-1-'32.

Ramdas.

.....

J. B.—Srinagar.

(69)

Beloved Ram,

...Ramdas is naughty by nature, i. e., God has made him so, and he is happy over it. What makes you think that we don't enjoy your letters as premamrits? We do, in whatever estimation *you* may hold them. 'Premamrits for premamrits' is a fair deal. Give love and 'receive love. So Ramdas would be justified in writing back to you in the same strain as you have done. You are simply inimitable in your coaxing ways! What a loving Ram you are! So, always feel that Ramdas is ever in your fond embrace. He always feels so. ...

25—1—'32.

Ramdas.

.....

P. S. R.—Mangalore.

(70)

Beloved Ram,

...Ramdas ever lives in the Absolute and is one with it. Still he is active, playing various parts. Whenever he owes a line to you he never fails. There is pure joy in play, a joy that exists simultaneously with the peace of the Absolute. Life in all its aspects is perfectly divine. ...

26—1—'32.

Ramdas.

.....

U. S. R.—Bombay.

(71)

Beloved Ram,

...Your loving account of the meeting with S. and his wife, and again with mother S. and her daughters, is simply a delight to read...As regards the publication of "In the Vision of God", since there are no immediate chances of its getting published, it appears that it is God's will that it be so—the time for it has not yet arrived. ...

Ramdas asked Mother Krishna Bai what to write to you about her. She replied that whatever Ramdas has written is about herself. Fine answer! ...

— —'32.

Ramdas.

.....

P. S. R.—Mangalore.

(72)

Beloved Ram,

...Question yourself as to who you are, and the immediate response that comes from within, is "I am the eternal, perfect Truth and Life". This is the essential characteristic of all beings and creatures. Life is a simple stream starting from the eternal source and flowing towards the same end. So, it is essentially divine — both

at its source and in its flow.

— — '32.

Ramdas.

.....

R. G. N. — Bombay.

(73)

Beloved Ram,

...God's grace is ever upon you. Become aware of this, through continuous remembrance and meditation. Don't have anxiety about any matter. Know once for all that everything happens by God's will, and therefore for good. "It is indeed difficult to cross over maya", says the Lord, but He assures the struggling aspirant that to become free from her clutches easily and effectively, "Surrender to Me in every respect and manner, and then you reach the goal i. e. Myself". Ceaseless remembrance of the Lord is the principal condition of self-surrender. The ultimate fruit is perfect liberation and peace, born of the universal vision of the Lord. ...

The true unity between husband and wife becomes possible only when the minds of both have turned towards the One God dwelling in their hearts and pervading all the universe. May you, and your wife be united in the love eternal. ...

6-2 -'32.

Ramdas.

.....

K. R. — Puttur.

(74)

Beloved Ram,

...Your kind and loving letter, with the Kanarese manuscript of "In Quest of God" has been received. Ramdas cursorily looked through some portions of the translation. You have been successful in conveying the spirit of the original into the translation. ...

Believe always that you are only an instrument in the divine hands. If you do so, there will be no reason left for you to think that you have any drawbacks. The pure Divine Shakti will then be known as flowing through you, manifesting as your actions in every field of work. ...

8—2—'32.

Ramdas.

.. . .

P. S. R. — Ernakulam.

(75)

Beloved Ram,

...It is true that the universal vision enables us to realise our kinship with the entire world and its people. What a supreme privilege it is to look upon the universe as our own, and embrace it with the arms of infinite love!

S. and his wife reciprocate their feelings of love towards you, and all there, with the same intensity.

They have also come to know that they belong to the world family, united in God.

Your remittance reached here late and it has been acknowledged. Late or early, all happens by God's will. ...

10 - 2 - '32.

Ramdas.

.....

G. V. M.—Sholapur.

(76)

Beloved Ram,

...Before we commence sadhana, which is mainly repetition of Ram-mantram, we have in the first place to fix up the object with which we undertake the sadhana, and to possess a clear conception of the goal to be reached. The object should be the realisation of God, and the goal, the attainment of the Supreme Godhead—the master and Lord of the universe. ...

Don't be bound down by irksome vows. Go on with the sadhana in a free spirit putting all your trust in the Almighty. Give up taking account of the japa. When the time is ripe, the Lord, who is all mercy and kindness, will grant you His universal darshan. It is possible, you might get this supreme darshan even in a short period after starting the repetition of the mantram. Whenever the darshan is obtained, you have to consider that the thirteen

crores of japa have been made. ...The mantram can be uttered at all times without any restriction. ...

For your reading, take up only "Sri Jnaneshwari Gita". Don't confuse your mind with reading all sorts of religious literature. Be steady and earnest in the work of sadhana.

It is well that your wife has already got a mantram from a saint; you may look upon that saint as Ramdas himself. The mother may go on with her mantram. But if she craves for the real peace, that comes of such repetition, which however she is at present missing, she ought to take the mantram in the spirit described above. ...

10-2-'32.

Ramdas.

.....

S. R. U. S.—Madras.

(77)

Beloved Ram,

...Ramdas read your letter and the introductory note; both of them are so overflowing with love, that while reading them, his throat was choked with emotion, and the eye, moistened with a tear. Mother Krishna Bai remarked, that she never saw Ramdas touched so perceptibly as on this occasion. The tone of the letter comes from a heart of perfect humility and purity. Ramdas has written to you in one of his previous letters, that you are the

chosen instrument of God and that you shall ever remain so. Please do repeat the divine Ram-mantram, and the practice will enable you to be always conscious that you are the ever-free and blissful instrument of God. This consciousness will automatically grant you the universal vision, in which you will realise your absolute oneness with God in the universe and beyond. In this realisation you will get a still higher and a more complete comprehension of the truth that you are eternally one with, and different from, the Great Truth, and also That, which is beyond all conception. ...

The manuscript of...is with U. S. R. of Bombay. Owing to the economic depression and the resulting political agitation, it will take some time before the book can be published. God's will! Your sweet introductory note will surely find its right place in the book when published. Retaining a copy of it in the Ashram, the original with the addition of the shlokas will be forwarded to U. S. R. ...

13-2-'32

Ramdas.

.....

J. B.—Srinagar.

(78)

Beloved Ram,

...Your note, short but sweet—and that makes everything infinitely long—to hand. See infinity, in the smallest thing. Then, the thirst is appeased once for all; because such a vision awakens within you the very fountain of inexhaustible love and joy.

M. is a pure goddess. Her apparently small heart holds the unlimited expanse of the depthless ocean of divine love. All glory be to her! ...

13—2—'32.

Ramdas.

.....

B. G.—Konch.

(79)

Beloved Ram,

...Be always patient, believing that all the situations in which God places you are intended for your good. Let your prayer to Him be, that He grants you a ceaseless remembrance of Him in the midst of life's activities. ...

Do not confuse your mind with reading all kind of religious literature. Read only Bhagavad Gita. Court only the society of saints; who are filled with wisdom coupled with devotion. Do not eschew the usual work that falls to your lot in the

worldly life. Do all such work as sadhana itself, as pure service of the Lord. ...

Be sure, that for taking your boat across the ocean of illusion, the Almighty Sailor is near you, and in you. His grace is ever pouring on you. ...

In truth, know once for all that all movements and activities of your mind, senses and body, are illumined only by His Divine Shakti. ...

13-2-'32.

Ramdas.

.....

K. R.—Kasaragod.

(80)

Beloved Ram,

...Your letter bubbling with love gave Ramdas great delight. Surely, to become a divine worker one ought to have a complete effacement of the ego-sense, without which true freedom and joy cannot be attained in the sphere of activity. It has been truly said, that it is always the superior way to be like a little ant, enjoying the sweetness of the sugar, and not like the huge elephant receiving the wounds of the goad. Hence perfect humility is considered to be the essential condition of a true man of peace. When the instrument is thus prepared, the Divine Himself works it, from within, infusing into it the bliss and freedom of the Eternal.

As regards the question of determining which of the two translations may be taken up for publication, it will be, as, and when, God wills, in the future. Only a part translation from S. has been received, and it appears he is busy with the remaining portion. So it will take some time before Ramdas will have in hand the complete translation. The beloved mothers whose love prompted you to do the translation must get the earliest opportunity of reading the translation even in the manuscript. So Ramdas is returning your manuscript to you, that you might immediately get it circulated among the mothers.

It does not matter if you cannot come here in the near future. Submit to God's will. ...

14-2-'32.

Ramdas.

.....

S. R. U. S.—Madras.

(81)

Beloved Ram,

...To realise that you are the immortal, universal and infinite Atman, and that all your activities are the spontaneous and blissful expression of the Atman, is the goal of life. ...

Childlike innocence, a vision informed with pure love towards all alike, and blissful activity

beneficial to all, are the signs of the man who has achieved the blessed state. ...

The work that God has entrusted us with, is not detrimental to bringing about this consummation. What is required of us in our discipline of life for this great attainment, is to dedicate all our actions to the Lord dwelling in our hearts. This is made possible only by a practice of mind-control during a period when we are free from the usual activities of the day. In the evenings, whenever possible, say for 15 minutes, or half an hour, sing in your sweet voice the tarak mantra, a stotra, or a song in company with your wife and children. U. is a childlike soul and your son is already a godly soul. The time spent in remembering the Almighty Master of our being and of the world's being, will yield the needed peace and light to the mind. However, before you go to bed, spend some time in the repetition of the mantram, and in silent meditation on the formless aspect of God. So also in the early mornings, utilize at least one hour for japa and meditation. This practice will keep you cheerful and peaceful during all the activities of the day. Avoid as far as possible desultory reading. Let not a day pass without your reading something of the Bhagavad Gita.

17-2--'32.

Ramdas.

.....

N. V. R. — Sojat Road.

(82)

Beloved Ram,

...Ramdas is very happy to learn that you and D. are going, hand in hand, in the practice of japa and meditation. It is not, that Ramdas is with you merely in the spirit; he is also physically with you, because your body is his body since the whole universe is his one form. Know that you are the Self of all selves and the Form of all forms. There never was, and never will be, any separation. All is one, eternally. ...

17-2-'32.

Ramdas.

.....

G. B. — Bombay.

(83)

Beloved Ram,

...It is perfectly true that mere learning, and knowledge gained from reading religious literature, cannot grant you the supreme vision by means of which alone a man realises his immortal and exalted state. ...

Bhakti is the root, vairagya is the tree, jnana is the flower, parabhakti is the fruit and brahmanand is the sweet essence of it. Bhakti means a whole-hearted adoration of the Master of the worlds. Vairagya means the dedication of our usual every-

day actions to the same Lord, thus making them free from the taint of desire. Knowledge means the realisation, through an awakened intellect, of our perfect identification with God, in His all-pervading changeless and immortal aspect. Parabhakti means beholding the whole universe as a manifestation or expression of God in all its varied activities and multitudinous forms.

The first essential for this highest realisation is a perfectly calm and motionless mind, freed from the waves of passions and desires. The sadhana for attaining this state of mind is constant repetition of Ram-mantram and dedication of all your actions, in the office or at home, to the Lord of the universe who is seated within you. Spend an hour at least in the early mornings and evenings for repetition of the mantram, dwelling in mind upon His great attributes as described in the Gita, followed by a silent meditation, in solitude, on the formless aspect of God. Solitude does not necessarily mean your going to a place outside your house. You may have solitude even when you sit alone in a room in the house. ...

One word more. In your sadhana, don't leave behind, your wife and children. Request them on Ramdas' behalf to repeat the same Ram-mantram constantly. Sometimes you may join them in the evenings for singing together the Ram-mantram to any tune, and for singing some stotrams describing

His mighty glories.

— —'32.

Ramdas.

P. S.

Since writing the above Ramdas got your second letter in which you have described the sudden changes occurring in your mind. Whatever changes occur, they are merely external movements while you the Observer of them, are the unaffected, immortal and all-pervading Truth. Make the mind still, through concentration on the mantram and realise this great truth of your existence. ...

Give up all misgivings. Don't have different kinds of upasanas. Cling to the mantram and have meditation on the glorious attributes of God both in His immutable, infinite and all-pervading aspect and also as the universal Shakti and form. ...

20—2—'32.

Ramdas

.....

T. P.—Jhansi.

(84)

Beloved Ran,

...Even physically, Ramdas is ever with you. Don't you know that your body and all bodies are his bodies, since he is the all-pervading Truth, that

has assumed all forms, though he is also without any form? You may not be satisfied with what Ramdas says here, but that is the truth. Believe, whenever you get an occasion to accommodate any saint in your Ashram, that he is no other than Ramdas himself. As the work of these saints lies in your part, Ramdas' lies here. Remember that the same Divine Power is manifesting and acting through all saints — nay through all beings and creatures. ...

20 -2—'32.

Ramdas.

.....

P. S. R.—Ernakulam.

(85)

Beloved Ram,

...It is a delight to read your loving letter in which you express vividly the exalted vision which you have attained. Indeed, it is given to very few individuals to enjoy this exalted state of supreme bliss and blessedness, the rare privilege of human life. There is no vision higher than that of beholding yourself as the universe and as all the manifestations in it. Indeed, it is given to a very few individuals to enjoy this exalted state of supreme bliss and blessedness, the rare privilege of human life. There is no vision higher than that of beholding yourself as the universe, and as all the manifestations in it.

Mother Krishna Bai! Well, what can Ramdas write of her, when she cannot lend herself to any description? Her simplicity and childlike nature captivate the heart of every one who comes into contact with her. ...

22-2-'32.

Ramdas.

.....

U. S. R.—Bombay.

(86)

Beloved Ram,

... Regarding the publication of the new book, the matter surely rests with God. His will be done! When the proper time comes, the book will be published.

That you are enjoying the bliss in listening to the sweet discourses of Dada Maharaj shows how hungry you are to imbibe divine love in the society of saints. It is truly said that God Himself is ever hungry for the love of His devotees. So you make it evident that you and God are not different. Indeed you are, and everybody is, God Himself, because all forms are forms of one God.

S. is a simple and glorious child of God — the child is He, the mother is He.

Nobody is Ramdas' property, and the least of all Dr. S. When everything is He, then who belongs to whom? You will certainly exclaim

"Oh, how you talk from the heights of advaita"; but the duality and all the multiplicity have their origin in the advaita. From this peak of supreme oneness, view the vast, varied manifestation as the expression of the highest Truth which you have realised yourself.

Dr. S. and his wife are in right earnest in their sadhana and nishkama seva. The divine mantram is continuously on their lips. Loving namaskars to you all, from both of them.

R. is playing about in the Ashram in his own characteristic and loving way. He is a pure, noble and sincere soul.

Mother Krishna Bai, S., S. and R. are busy in their own playful activities. Lord, Thy lila is wonderful! All forms are Thine; Thy infinite love pervades and fills them all. Thou art the one Eternal Truth who has become all. All glory be to Thee, and to Thy name! ...

22-2-'32.

Ramdas.

.....

A. B.--Jammu.

(87)

Beloved Ram,

...Don't call yourself a fallen wretch, when this glorious Truth has His abode in you. Through

constant remembrance, be aware of His presence. You are an instrument worked and moved to all action by His Divine Shakti, that manifests as, and activates, the entire universe. ...

Don't worry about things. Submit in all matters to the will of the Lord. Every bit of the experience of our life, pleasant or unpleasant, if rightly understood, i. e., understood as having been willed by God, will tend to give us the right push towards the supreme goal of life, namely the realisation of our immortal and exalted state, the state of God-head.

Ramdas has been made aware of the troubles in Kashmir by the newspapers. Strength, courage and purity evolve out of a condition of struggle and suffering. Butter can be had only after a process of churning. So sufferings have to be met with a brave front. God's will is working always for unity and harmony. Out of the greatest fear is born the seed of true valour. Whatever way you act, do so fully realising that you are the deathless Spirit ever united with the all-pervading and eternal existence.

True love is impersonal. It is the love of the Truth, that dwells in the hearts of all creatures, beings and things. It is the love of yourself in all, on the basis of your perfect identity with them. ...

23-2-'32.

Ramdas.

.....

B. K. G.—Rangoon.

(88)

Beloved Ram,

...It is simply a delight to read your very kind and loving letter. Ramdas has heard of you from R. and had the privilege of reading some of your letters to her, and of having a look at your photo. In your present letter, you have opened out your heart fully to Ramdas. You are a simple and earnest soul, keenly and sincerely aspiring to realise the great secret of life, namely the Self. Surely the aim of life is to realise our supreme Godhead; any other goal appears to be insignificant before this one. ...

As the one sun reveals himself as light, through a million rays, so the one God manifests Himself as the worlds, through His assumption of multitudinous forms. ... The individual sense ought to merge in the universal consciousness of God. The obstacle that comes in the way of an aspirant towards this attainment is the restless and desire-ridden mind. ... The sadhana for the complete purification of the mind is concentration and meditation. The easiest method, by the adoption of which, mind can be controlled and concentrated, is the constant repetition of the divine mantram. ... The divine mantram can be uttered, without any restrictions, at all times and places. But you set apart any convenient time, during the early morn-

ing hours, and before going to bed at night, for the repetition of the mantram and silent meditation on the attributes of the Lord, say, for an hour or so. this practice will keep you contented and cheerful during all the activities of the day. ...

25-2-'32.

Ramdas.

.....

S. R. D.—Hipperge.

(89)

Beloved Ram,

...You cannot for a moment forget that everything happens by the will of the Lord, for good and good alone. A peaceful mind, so achieved, through the constant remembrance of God within, and the dedication of all your activities to Him, is the sole remedy for gaining both mental and physical health.

The root of all ignorance is the sense of the individual 'I', the sense of its being an actor. You, as an individual actor apart from the Universal Truth and Spirit, are utterly non-existent and therefore unreal. ...

Of course Ramnagar devotees would be extremely pleased to have you here in their midst, but do not start on your journey unless you feel a distinct call within yourself.

As regards the Ashram journal — the undertaking rests entirely, as everything does, on the will of God. Ramdas looks for help in this matter, as in every other, to the Lord of the universe, whatever the external source — you or anybody else—from where that help may come. When God materialises the idea of the journal, Ramdas will let you know.

In regard to the question of your "Seva Sangha" over there, joining hands with the Ashram journal here, Ramdas can come to a decision in the matter only after having a personal talk with you.

The occasions for singing abhangas in the Ashram are becoming rare everyday, because all the bhajan time is devoted to Ramdhun, i. e., the singing of the Ram-mantram and the Lord's Names only. However, the devotees here will be delighted to read your latest abhangas on Bhagawan Sri Krishna. ...

28- 2-'32.

Ramdas.

.....

N. V. R.—Sojat Road.

(90)

Beloved Ram,

... Life here, as well as everywhere, is flowing in a blissful stream, because it is God's own power that forms all, and works in all. ...

Submit to the will of God in all matters and be contented and peaceful at all times. ...Don't make any plans for the future and then worry about them, nor recapitulate the past things and have regrets and sorrows for them. Whether you be there or here, you are ever living in the Eternal. To reach the truth of your existence, you need not run away to a distance from where you are. Be ever conscious through ceaseless remembrance that Truth ever abides in you, with you and everywhere about you. ...

28-2-'32.

Ramdas.

.....

M. P. - Jhansi.

(91)

Beloved Mother,

... Your post-card overflowing with love gave Ramdas, as usual, infinite delight. Ramnam is ever on your lips. You are blessed indeed! What more do you want? What is there higher than this? You have got the pill of eternal bliss, whose nectarine sweetness you are enjoying every moment. May the Lord, seated in your heart, grant you His universal darshan, and make you His own for ever and ever. ...Please request J. and little S. to repeat

Ramnam constantly. May God bless them! ...

4-3-'32.

Ramdas.

.....

U. S. R.—Bombay.

(92)

Beloved Ram,

... Whatever the statements that saints have made, at different stages in the course of their spiritual development Ramdas claims from the highest spiritual experience, that true bhakti can securely raise its structure only on the basis of advaita realisation. You cannot be a devotee in the highest sense of the term, unless you have realised your perfect oneness with God in all His aspects. A drop can realise the ocean provided it permits itself to be merged in it. Truly in essence the ocean and the wave are one. This knowledge alone can make the wave play cheerfully on the bosom of the ocean. The individual "I"—an existence presumed to be separate from the universal life and spirit—must go entirely. Thereafter, the personality that is attained by the individual is not local and finite but universal and infinite. The duality of God and His devotee is assumed, by the one indefinable Truth, for the sake of lila. Let us not forget therefore, that advaita is the real basis for true dvaita. Both are equally great in significance. Saints do the teaching,

but our own experience is the test of that teaching. Hanging on to "spiritual pegs" is not realisation. Perception and experience alone can grant us the full comprehension and realisation of Truth. The proper thing to do is, to go within and explore the uttermost depths of your being, and know what, and who, you are, in reality. Swimming on the surface, holding on to external props, without aspiring to dive deep down into the bottom, can give us only a hazy and imperfect vision of Truth, which is the source of all life and manifestation. This source is for ever and always the Supreme One.

Very happy to hear of S. Surely her pure and concentrated love for God is simply wonderful. She is a rare and exalted soul.

So the good boy R. entertained you with an account of the activities of the Ashram here. Ramdas can clearly visualize his postures and gestures when he is absorbed in the narration. We remember how he, in the rush of keen controversy, was pushing up Dr. S.'s forehead repeatedly in order to draw his attention to what he was saying with unusual vehemence. It was indeed great fun; and Ramdas enjoyed it all, with no small amount of zest.

N. H. who stayed in the Ashram for three days, deluged us with his infinite love. He was simply overflowing with it. He has left behind him a permanent impress of his presence on the Ashram.

Dr. S. and his wife are swimming in the current successfully, and are mastering it. ...

8-3-'32.

Ramdas.

.....

A. B. - Jammu.

(93)

Beloved Ram,

... Hanuman on his way to Lanka was much depressed and greatly dispirited at the prospect of having to cross the extensive ocean before him in order to reach the place where Sita was held prisoner. This outlook of despair came upon him, because he had forgotten his true and all-powerful nature. He was awakened to this reality by a friend in the fold. Then, with the full consciousness of the greatness of his true being, he could very easily accomplish the task which he at one time counted as well-nigh impossible. Since the Almighty Truth, that is absolute power, peace and bliss, is ever dwelling within our hearts, to feel that we are weak and miserable is to ignore the Truth. "Be a hero in the strife". Bravely face the petty storms of this phenomenal life. Consider not, that you are merely a perishable and changing being. You are the absolute, immortal, changeless, omnipresent, omniscient Truth. Raise your consciousness, through constant remembrance, to the height of this exalted

state, and be free from cares and worries relating to the transient and passing events of life.

The true quality of love in practice, is patience, forgiveness, long suffering and cheerfulness. Where suspicion and distrust dwell, there love has no place. A love, that trusts in all circumstances, is its own reward. Such a love brings, with it, real peace, untold strength and perfect contentment.

As regards the trouble in Kashmir, due to the rupture between the Hindus and the Muslims, view the situation dispassionately, and act in all matters with a whole-hearted goodwill towards both communities. The momentary clashes of God's forces in the world, though seemingly disruptive, are the work of harmony as the means, and harmony as the end.

Take it, that God has made you His own. Your burdens are His burdens. In His supreme benevolence He sees no errors in you; hence He is forgiveness itself. Remember, the most heartening words of Sri Krishna in the Gita: -

"Abandoning all dharmas come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

Be a true karmayogi with the qualities set forth in the Gita. Realise that you are an ever free and blissful instrument, actuated and worked by the Supreme Being within you and the universe. Be

reading constantly the verses of the Gita. ...

10-3-'32.

Ramdas.

.....

N. V. R.—Sojat Road.

(94)

Beloved Ram,

... Ramdas thinks that in your case he has used the hammer sufficiently well to render the material soft and pliable. Now your own effort, of course, made by God's will and power, consisting of japa and meditation, and of surrender of all your actions, will enable you to possess a settled consciousness of the truth of your immortal existence.

May God grant you both, a steady and fixed realisation of Truth, that is absolute peace and bliss!

S. and his wife are getting on well. ...

10-3-'32.

Ramdas.

.....

P. S. R.—Ernakulam.

(95)

Beloved Ram,

... Dr. S., when he heard of your spontaneous blessing on him and his wife, was elated with joy.

and exclaimed, "How merciful God is! He showered His grace on us unexpectedly". God is indeed busy playing His surprises on us. Why, for the matter of that, He is an inexpressible surprise Himself. He is a mystery, revealed—a secret, which is ever open. ...

10-3-'32.

Ramdas.

.....

G. B.—Bombay.

(96)

Beloved Ram,

... Now you have found the path; pursue it with steadfastness and perseverance, and you are bound to reach the goal, viz., the realisation of your immortal nature and perfect union with the supreme God, the Lord of your existence and that of the world.

You are right in feeling that even your sadhanas are being done, through you, by the will and the power of the Lord. Leave the matter of your progress entirely in His Hands. How true is the saying, "Make the means the end and the end the means!" So, even when you perform sadhanas, do them in a spirit of freedom.

Anandashram welcomes everyone who comes to it. So, when God wills it, you can surely visit this place and afford Ramdas the joy of your

company. ...

11-3-'32.

Ramdas.

.....

M. L. R. - Bhavnagar.

(97)

Beloved Ram,

... Do not forget the truth that nothing here belongs to you. All belong, including yourself, to the supreme Lord of the universe. The sense of possession is one of the main characteristics of the ego-sense. Deliver yourself in all respects to the Eternal Master of all activities of the world. Dedication of your entire life, whatever the situation you might be placed in, is the way to the realisation of the immortal peace and bliss. ...

13-3-'32.

Ramdas.

.....

N. M. H. - Bombay.

(98)

Beloved Ram,

... The great assurance of God "*Yoga kshemam vahamyaham*" is the mainstay of all the devotees of the Lord. We realise that God is all-merciful and compassionate, when, through His infinite

Grace, He grants us the society of saints, and enables us to visit places where His divine glories are sung and His greatness is expounded. The true bhakta sees in every apparent insignificant incident the finger of God working always for his spiritual good and uplift, and ultimately leading him to a blessed, perfectly blissful life, freed from the tangle of action.

Your vision of Ram in K. is indeed, a glorious thing.

Mother Krishna Bai's samadrishti is the samadrishti described in the Gita. Indeed, she is an infinite fountain of love.

S. was mightily pleased to read your lines addressed to her in such loving terms. She is truly the goddess Sharada Herself.

R. and S. are playing about the Ashram like children.

Dr. S. and the small hillock to the right side of the Ashram are becoming fast friends. Still, he has kept up his friendship with us also. Whether you love para or apara, jada or chaitanya, you know that you love the Lord in these forms. ...

14-3-'32.

Ramdas.

.....

U. S. R. — Bombay.

(99)

Beloved Ram,

... Your kind and loving remittance of Rs. 16/- has been duly received. Ramdas has handed over the amount of Rs. 15/- intended as a present from your motherly wife to R. Ramdas counts himself blessed, that God gives him occasions to witness the pure expressions of exalted love. Indeed, the love of a mother is unsurpassable. So it is that the devotees enjoy the greatest bliss by communion with God whom they realise as the all-loving Mother of the universe and themselves as Her confiding children.

Last evening, in commemoration of your good wishes for R. all the Ramnagar devotees assembled in the Ashram for a two hours' bhajan. The sweet Names of the Lord were sung in chorus, with abhangas at intervals. At the close, two araties were offered to the supreme Lord of the universe, dwelling in the hearts of us all. Next, prasad of shira and plantains was distributed to the assembled devotees and lastly at the instance of mother L. Ramdas was made to hand over to R. a cocoanut and plantains and throw akshata on her head. Then the function terminated. Mother Krishna Bai insisted upon sending you this description in detail. We can perform any function or ceremony, provided we do it in a spirit of complete dedication to

the Lord. Ceremonies, which tend to accentuate the sense of difference in us, become a clog in the wheel of spiritual progress. ...

14—2—'32.

Ramdas,

.....

B. S. R. — Kasaragod.

(100)

Beloved Ram,

... Ramdas received with infinite delight your very kind and loving letter. As desired by you, both the contents of your letter to Ramdas, and those of the enclosed one, addressed to Krishna Bai, have been read out to her. Her reply to you is herein enclosed. She has also written separately to R. R. K.

It is Ramdas' humble opinion that real poverty is the poverty of the soul — a poverty in which the mind is ever in a state of turmoil, due to cares, doubts and fears. To believe that merely external forms are real without probing through, and beyond them, to the Reality on which all rest and subsist, is utter ignorance. Therefore, to be awake to the immortal Truth of our being and of the world existence, is to have perfect freedom and peace in all situations of life. Krishna Bai is one who falls within the last category. So, Ramdas has leave to

say that Krishna Bai is not poor. ...

15-3-'32.

Ramdas.

P. S. S. R. - Calcutta.

Beloved Ram,

... It is indeed true that redemption comes, when a man has completely surrendered his all, at the altar of that great Truth, that is the Master of our life and of universal existence. This great Truth, this God, dwells eternally in the hearts of us all. We are, for ever, one with Him, though pretending to be different from Him, and playing. The supreme status is reached, when you realise your oneness with the external manifestations, through the knowledge of your perfect identity with the inner Truth of all existences. This is the universal darshan spoken of in the Gita.

A blissful Love has assumed all forms. All activities and movements are the waves of this Love.

If you see any inspiration and "lofty sentiment" in the poem, 'The True Way', all the credit is due to the Lord whose servant and child Ramdas is.

Glad to note that you will be sending soon the second part of the translation. ...

15-3-'32.

Ramdas.

.....

C. B. T.—Kasaragod.

(102)

Beloved Ram,

... It does not matter that the 'Dawn' has not found room for the aphorisms sent to it. Let us learn to labour and to wait. "All in good time" is a supremely beautiful saying.

Surely the blessings of saints fall on every fortunate soul. Such blessings strike us as loving waves of grace for our spiritual uplift. In fact the grace of saints is simply invaluable. You are right in your diagnosis of R.'s malady of silence.

S. R.'s dinners! Ramdas knows what those dinners mean. They cast indeed a spell of spiritual lethargy — a state of nirvikalpa. With what love S. R. coaxes his guests to eat his delicious dinners! There, he is simply irresistible. Whether you will or will not, you are caught. Dr. S. can bear witness to this.

The upanayan patrika from the Sholapur brothers addressed to several Rams here has been received. One addressed to you is herein

enclosed. ...

16-3-'32.

Ramdas.

.....

G. B.—Bombay.

(103)

Beloved Ram,

... Ramdas is glad to read the description of your recent vision. On the path, to the complete spiritual illumination, one gets such visions of light and things, as you have got. They denote purity and concentration of mind. Visions pass away, when the full glory of Truth becomes a matter of sustained, continuous and permanent experience with you, when you behold the One Truth, self-revealed in, and as, all manifestation. Get ahead, and tarry not, until you reach a state of perfect freedom, peace and bliss, both in the internal silent infinitude of the Spirit, as also in the external activities of life.

Bhakti means a united attempt to direct all the forces of the heart, intellect and will, towards the attainment of the all-inclusive and all-comprehensive truth of your existence and of the world existence. ...

26-3-'32.

Ramdas.

.....

J. B.—Domel

(104)

Beloved Ram,

... Knowing as you do that Ramdas is not a pandit versed in Sanskrit lore, you have chosen to thrust on him some hyroglyphic sentences. The unlettered man—Ramdas—scratched his head and cudgelled his brains sufficiently well to understand exactly what you mean. This is so far as language goes. Whatever you might intend to convey by your post-card, Ramdas can drink deep at the fountain of love, from which those words have flowed. However incoherent the language of love may be, love is ever the same sweet nectar. Ramdas has this love from you and he is content. ...

— —'32.

Ramdas.

.....

R. C. G.—Lahore.

(105)

Beloved Ram,

... It is not necessary to learn by heart the shlokas of the Gita. It is not the recitation of the Gita that can elevate you to the truth of your existence, but a profound meditation on the truth inculcated in the shlokas. External forms and slavish adoption of the distorted rules of Shastras cannot save you.

It is not God that should direct Ramdas to grant you permission to come here. God does not need an intermediary for carrying out His commands. If you think that God can speak through Ramdas, He can speak through you as well, because you cannot accuse God of partiality. Switch on your wire for a direct communication within. Why do you deny Him in your own heart?

The poor and the crippled are being looked after by God. Don't be worried about them. Your only worry should be, to make yourself a fit instrument of God for His service.

The new book "In the Vision of God" is still in manuscript, which is now with a friend in Bombay. It appears the time for its publication has not yet come. God's will! When it is published Ramdas will let you know. ...

29-3-'32.

Ramdas.

.....

G. V. M.—Sholapur.

(106)

Beloved Ram,

... You may be aware of the saying: "Contentment is a continual feast". This contentment comes only to those who have submitted to the will of the Supreme Lord of the universe. So long as

a man has not submitted to the Divine Will, no status, however high and exalted, held in the estimation of the world, can grant him any real contentment or peace. Until the desires of the heart, craving for worldly possession and prosperity, are completely eradicated, you cannot enjoy true happiness by union with God—the Master and Lord of your life and of the world existence. This is true even of kings and emperors. So, do not fall a prey to unreasonable worries and anxieties relating to the transient vicissitudes of life.

Very often we set a false value upon ourselves and think we are great and good, and all that. Let us not forget that God alone is great and good. Since God is all love, He means no ill. He gives us our respective situations and positions in life for our absolute good. Grumbling denotes want of faith in God. Rejoice in the good fortune of others, and find contentment in the situation in which God has at present placed you. Please remember, we can behold God only when we are free from the clutches of lust, wrath and greed. Stand above the petty praise and blame of the world. True greatness is that of the pure heart and mind. What does it matter to you, what your colleagues, or anybody else, think of you? If anybody calls us good or bad, do we thereby become good or bad? We are what we make ourselves to be. Love all; be kind to all; bear patiently and cheerfully, in the

name of the Lord, without complaining, every so-called misfortune, which you can utilize for drawing nearer to the God of your heart.

30-2-'32.

Ramdas.

.....

N. V. R. - Sojat Road.

(107)

Beloved Ram,

... There is no acquisition in this life greater than perfect faith in God that stands all tests and trials. God is ever good and kind. To remember Him is to realise our oneness with Him and to enjoy the supreme blessings of immortality, bliss and peace.

Life lived in the ordinary way flows sometimes through the dry sands of doubt, ultimately recovering itself, through faith, directly joins the ocean of infinite and universal life. You have come by such faith, and you have reached the ocean. Be ever blissful, peaceful and free. In all the external circumstances of life, ever remain in the state of absolute surrender to His will. ...

31-3-'32.

Ramdas.

....

G. B. — Bombay.

(108)

Beloved Ram,

... There are two ways of thinking. Some hold that the world is an illusion, and there are others who hold that the world is the manifestation of God. Ramdas would have you belong to the latter category because, "Verily all is Brahman" expresses the truth. When you look upon the whole universe as an expression of the Divine Mother, you cannot say that anything external such as family and the duties of the day, that have fallen to your lot in the usual course of things, can be an impediment to the realisation of your supreme, divine nature. Do not think that the family life is in any way detrimental to your spiritual progress.

Realise that all the members of your household are God himself in so many forms. Love them and be kind to them always. Ram-mantram will keep your mind ever steady and peaceful. Please request your wife to repeat the mantram constantly, and join you on the path that leads you both to the seat of immortality and peace. ..

2—4 - '32.

Ramdas.

.....

U. S. R.—Bombay.

(109)

Beloved Ram,

... According to the light which God has granted to Ramdas, he takes it, that a practical philosopher and saint is he who strives to convert everyone who comes into contact with him into a practical philosopher and saint. Tukaram says — Ramdas is getting a contagion from you in the matter of quoting from the teachings of saints —

"In an instant He makes you like Himself."

When we have realised our oneness with God we need not be afraid that we are lost. We still retain, thereafter, our exalted individuality or universal significance and can live and act, assuming any role in the Lord's world-lila.

Self-effacement is for him who like a drop has become one with the infinite ocean of existence and thereafter plays the part of the Lord's servant, or child. ...

2—4—'32.

Ramdas.

.....

N. M. H.—Bombay.

(110)

Beloved Ram,

... Ramdas is enclosing herein a card containing an appeal for contributions for the annual celebration of Anandashram.

What is R. doing? He is a marvellous good boy. His love for Ramdas knows no bounds. Ramdas cannot help remembering the great love with which he would bathe Ramdas with warm water and, in the hurry of soaping, would fill his eyes with soap suds. Love has always its own ways. Please ask R. to buck up and face things boldly and never say 'die'. Let him be sure that the Almighty Lord is ever with him. May He bless him! ...

3-4-'32.

Ramdas.

.....

T. G. K. - Kasaragod.

(111)

Beloved Ram,

... Ramdas' joy knew no bounds when he found that he has this time a letter of news from you to read and enjoy. The news that struck Ramdas most, and which he holds as one of astounding importance, deserving a world-wide broadcast, is about Jacky licking the dust! How blessed is Ramdas to have heard this piece of good news first hand from you.

Your examination is approaching. "Beard the lion in his den". Face boldly the bugbear examination which frightens so many. For some, the approach of an examination is like the nearing of

the gallows. For your part you have conquered the gallows. Do what you can, and leave the results in the hands of the Lord, submitting to Him the determination of the result. You are already dubbed as dwandwatita. May God bless you! A copy of the printed prayer you can get from C. ...

5-4-'32.

Ramdas

.....

G. B. - Bombay.

(112)

Beloved Ram,

... It is perfectly right, that it is not we who make decisions, in any matter. It is always the Lord's will that decides things. Be calm and collected in all that you do. Watch the mysterious workings of the Divine Shakti in you and everywhere about you. Take it that all things happen for good and good alone. A spirit of invincible optimism alone can enable us to ascend to that supreme consciousness, which is independent of, and is therefore unaffected by, external conditions and circumstances. ...

4-4-'32.

Ramdas.

.....

P. P. — Bombay.

(113)

Beloved Ram,

... In all matters perfect submission to the will of God is the only way to real peace and contentment. It is perfectly true, that wherever He is remembered, there He is — wherever His Name is sung, there He reveals Himself. Since your mind is ceaselessly remembering His name, you may be sure that He stands revealed in your own heart and being. Nay, you are in reality He Himself.

When there are so many irons in the fire, you may judge for yourself if it would be possible for Ramdas to move away from the Ashram. When God wants him to work at this centre it is clear his work does not lie elsewhere, at least so far as physical activities are concerned. Even in the matter of physical activities he feels that he is active at all places and at all times — because, we cannot forget the truth that all movements and activities, changes and forms belong to the one Divine Shakti. So the inevitable conclusion is, "All, all is He". ...

10-4-'32.

.....

Ramdas.

U. S. R. — Bombay.

(114)

Beloved Ram,

... The parcel of sweets has been received. What words can describe the taste of the sweets

and the pure love of those who sent the sweets? You seem to enjoy the fun of drowning Ramdas in floods of prem and thereby rendering him perfectly speechless. The sweets were distributed amongst all the devotees of Ramnagar.

As regards your coming here for the celebration, leave the matter, as you do all things, to the will of God. However, Ramdas cannot help expressing that all devotees here would be supremely blessed by your and the mother's and everybody's presence on the great occasion. ...

10-4-'32

Ramdas.

.....

T. G. K.--Kasaragod.

(115)

Beloved Ram,

... Your tendency to write letters must have been hitherto in the bud, and now, it is no small joy to note that the bud is bursting into flower. The flower appears to have a strong sent of "News".

10-4-'32.

Ramdas.

.....

A. B. - Jammu.

(116)

Beloved Ram,

... Love works most triumphantly in the field of self-suffering and self-sacrifice. It does not seek comfort or gain for itself at the expense of others. It bravely and cheerfully endures all pains and sorrows in a spirit of perfect surrender to the will and dispensation of the Supreme Lord of the universe, who is all love, mercy and forgiveness. When this spirit of surrender is attained your very suffering and sorrows are transmuted into pure joy. A pessimistic view of life is the cause of our and others' miseries, whereas an optimistic one brings joy not only to oneself but also to others.

The offering of such a simple, but a potent thing, as a smile to another goes a long way to elevate and cheer up his heart. Is it worthwhile to burden our life with anxieties and cares for the passing phases of life, while we can live the life of eternity, doing all actions in a state of perfect freedom and peace, as allotted to us by the Divine Lord who rules the destinies of the universe and controls and determines the multifarious activities in it? Please do not think we are in this world to weep, and weep away. For all alike, life is a fight and a struggle. The true hero is he who fights the battles without prejudice or favour, and lives a life of freedom and peace.

You are not a frail and weak human being. Do you seriously think that your body — the perishable part of you — is your whole being? Do you think that your life is like that of a clock which stops when its machinery is broken? Is there not something in you, of which you cannot but be conscious, that remains even after the body is dissolved — an eternal thing which is deathless and ever-existent? Ramdas, from his experience, can boldly assert that there is such a Truth, and that, that Truth is the sole cause of the manifested worlds in all their activities of creation, preservation and destruction. To be in tune with this Truth alone can grant you the needed rest and peace and freedom from the turmoil due to the distorted vision of life. So Ramdas would ask you to submit in all matters to the will and workings of God. To dispel from the mind your doubts and fears, by merely listening to and reading philosophical discourses is not sufficient. What is required is to bring down those truths into practical experience. The first thing needed is an attempt to control the unbridled mind. Kindly therefore have the practice of repeating constantly the divine Ram-mantram; and, in the early hours of the morning, spend half an hour or so in sitting up for silent meditation. By this sadhana you will derive immense benefit. Nay, you will be marching on the path to the realisation of your immortal nature. Be always straight, true and good, as you have been hitherto. Be ever

fearless and cheerful. ...

11-4-'32.

Ramdas.

.....

P. S R.—Bantwal.

(117)

Beloved Ram,

... Your notes are always in their own characteristic way sweet and delicious. 'Ram is wonderful' is a truth older than the Himalayas. But you seem to have made the discovery of it only recently. Of late Ram seems to have involved Himself in your life and, in His usual way, has been upsetting your plans. That is why He is wonderful. Instead of having a tussle with Him, in which in all cases He gets the upper hand, you had better once for all surrender yourself to Him and let Him do what He wills with you. He broke the thermos. Who is the loser? Ram lost His own thermos! One knife broken into three, signifies that one Ram is also Brahma, Vishnu and Mahadeva. How beautifully Ram teaches you! Who can say that He is not wonderful? Other things, which are quite a number, as you say, may be disposed off as all Ram's playful doings.

You want Ramdas to talk to Him. When he is talking to you now, is he not talking to Ram? You are Ramdas' Ram. Shall Ramdas talk to you

about you and the accidents? Since you already know them, there seems to be no necessity for it.

To love your neighbour is to love your God. God apart from your neighbour is no God.

Ram asks Ram if Ram can attend the annual celebration of Anandashram to be held on the 15th of May. ...

— — '32.

Ramdas.

.....

G. B.—Bombay.

(118)

Beloved Ram,

... The anand of pure jnana and the anand of parabhakti are the same. The former is enjoyed in the inactive aspect of God, and the latter in the active aspect. A man in the state of parabhakti experiences the pure bliss of both jnana and bhakti. The characteristic of bhakti is free, loving and joyful service or activity.

Ramdas is very glad to hear that all your family members are taking the divine name — Ramnam. They are all veritably the forms of Ram, and when you serve them, you may be sure, that you are serving the Lord of your heart and of the universe.

God-realisation is not renunciation of the world; it consists, on the contrary, in looking upon

the world as a manifestation of the Lord and in serving Him in all creatures and beings, in a condition of perfect submission to His will. Such a life means a life of eternal freedom and immortal peace and bliss.

Don't be anxious about anything. Anxiety does not become one who is surrendering and has surrendered, to the supreme will of God.

If God wills, you will surely attend the Ashram celebration. You will be indeed hailed with joy by the Ramnagar devotees when you come here. ...

15-4-'32.

Ramdas.

.....

R. C. G. - Lahore,

(119)

Beloved Ram,

... It is well you opened your heart fully in this letter. Life's problems are solved only by adopting the sovereign method of submitting to the will of God in all situations and conditions. You say now that you would be satisfied with Rs. 80/- or Rs. 100/- per month. Ramdas has heard many people say like this, even after they have got a thousand rupees a month. The man getting a thousand would still say that he would be satisfied if he could get only a thousand and five hundred rupees and so on and so forth. This goes to prove,

that desire for external things is insatiable. "Contentment is a continual feast". Simplicity of life is a sign of real prosperity.

You have, in your wife, a partner, who is also pious and devotional in nature. When you are together, be repeating constantly the Ram-mantram. Whatever the philosophers say, for the man battling with the issues of life, a practical method by which he could maintain equilibrium and peace in all states and circumstances, is to take constantly the Divine Name and practise complete surrender to the will of God with regard to the results of all events and actions. ...

19-4-'32.

Ramdas.

.....

N. V. R. - Sojat Road.

(120)

Beloved Ram,

... Adwaitism is not the summit. The Truth is at once both dwaita and adwaita. True dwaita is realised after knowing the adwaita. Please don't harass your mind with philosophies. Repeat Ram-mantram and surrender yourself entirely into the hands of the all-powerful Mother and Master of the universe who dwells in your heart and

everywhere. You have to live the life of a karma-yogi and not a sannyasi. So the message that should guide you be that of Sri Krishna who has established the bhakti-dharma as the means of liberation for man. Be a simple bhakta, completely under the guidance, protection and care of the all-loving God. But know all the time, that in essence and reality you are entirely one with Him. Jnana alone is insufficient and is often dangerous for the man who has to be on the bhakti path. Jnana must be united with bhakti and love. Pure jnana alone will make you think, that the realisation of God can be effected by the total renunciation of worldly activity. This is not necessary, and not the way for you. For the man living in the world, engaged in its activities, the path of self-surrender and complete trust in the Almighty Lord of the universe is the way. The upadi is of the mind, and the upadhi is ignorance. ...

19-4-'32.

Ramdas.

.....

P. P. R. — Wadhwan.

(121)

Beloved Ram,

... For two years the running squirrel has remained a tied up bull and the church mouse has turned into a bandicoot of the grainshop. So far fun,

Now, to be able to remain cheerful in all situations of life, travelling or stationary at one place, rolling in riches or walking in the streets with rags on, in every condition, so-called good or bad, to take the Divine Name is the only way. ...

20-4-'32.

Ramdas.

.....

C. B. T.—Kasaragod.

(122)

Beloved Ram,

... Gopal is lucky indeed. Ill-luck and luck go together, because Gopal is unlucky with regard to Jacky as Jacky is giving him a lot of worry. The true life is that life, in which one is free from the touches of both luck and ill-luck. Gopal's case reminds one of Jadabharata: "It is very difficult to cross thy maya".

... R. wants Ramdas to send blessings to Jacky. God's blessings are always for all, Jacky included. ...

21-4-'32.

Ramdas.

.....

G. V. M.—Sholapur.

(123)

Beloved Ram,

... Dissatisfaction on any account resists the approach of Truth. Truth does not admit of inferiority or superiority. The vision of Truth is a consciousness of equality based upon the supreme Atman who is the indwelling reality of all beings, creatures and things.

Ours is to be satisfied with what God gives us and never to be envious of what others get. It is better to allow ourselves to be deprived of our so-called rights, in favour of others, if by such attitude we can make others happy. Desire for more wealth than what God has granted us, or for a so-called higher status in life than what God has determined for us, is clearly an obstruction in the path that leads to Truth, i. e., immortal peace and freedom. Wealth is spent away, and position passes away, but the Truth attained remains with us everlastingly. So, be content in all states, and be free from worry and anxiety of every kind. Submission to Lord's will in all things is the only way by which you can be really peaceful and happy. May the divine mantram bless you with perfect purity of mind and grant you immortal peace and bliss. ...

22-4-'32.

Ramdas.

.....

R. G. N.—Bombay.

(124)

Beloved Ram,

... Ramdas does not contend with you. Because, there is none so poor in logic and argument as Ramdas. Before superior intellect he must bend down. For, he is an ignorant servant and innocent child of God, and he revels in this ignorance and innocence. Long interesting letters he cannot write, as you do.

God has taught His child that everything happens by His will, and always for good. Ramdas is content with this philosophy.

Ramdas and others here are supremely happy to learn that God is giving you another opportunity to come here and give us the joy of your company. ...

23-4-'32.

Ramdas.

.....

N. V. R.—Sojat Road.

(125)

Beloved Ram,

... 'Everything happens by God's will and always for good' is the mahavakya, which instils, into the heart of man, faith, freedom and peace. We are neither weak nor strong — we are merely instruments in the hands of God. Let us be

conscious of this and be ever free, cheerful and contented. Let us not worry over anything. The Divine Name is greater than any philosophy in the world. The Divine Name is the key by which we could, in practical life, open the gates that take us into the kingdom of immortal peace and bliss.

During the time of your son's thread ceremony, Ramdas will, of course, be present there with you as immortal Atman, and also in the very forms that would assemble there on the occasion. So in any case you would not miss his presence. ...

23-4-'32.

Ramdas.

.....

P. P. — Bombay.

(126)

Beloved Ram,

... Man is essentially divine and all his movements and activities are determined by the supreme will of the immanent and transcendent God who controls the universe.

The devotee attains God, by intensifying his desire to behold Him, and when that desire is at its highest, he surrenders up even that to the Lord, and becomes perfectly desireless. The desire for God destroys every other petty desire, and on

beholding Him, i. e., on realising his oneness with Him, even that desire vanishes away yielding the experience of immortal joy and a consciousness of perfect liberation and peace. This blessed state is possible to maintain in all conditions and places. It is called sahajasamadhi.

As regards Ramdas moving away from the Ashram, it all depends upon God's will. Ramdas invited you to come here, so that you may be aware that as affairs stand at present, it is not God's will that Ramdas should make any plans for the future about his leaving the Ashram. Let us submit in this matter, as in all others, to His will.

Your loving remittance of Rs. 30/- as a contribution for the Ashram Celebrations is accepted with thanks. Truly, Ram's own is placed at His feet by Ram Himself.

Very glad to note that U. S. R. paid you a visit about which, he too has been kind enough to inform Ramdas. It is good that you are reading the manuscript of "In the Vision of God". The Lord of Love, who is seated in the hearts of us all, alone inspired Ramdas to the execution of that work. All glory be to Him and to His Name! ...

25-4-'32.

Ramdas.

.....

P. S. R. -Ernakulam.

(127)

Beloved Ram,

... How blissful it is to be conscious always that we are the immortal children of an immortal Parent of the universe! Each individual is born as a child, and can continue to live in that state, till the sands of life are run, if ignorance does not cast a veil over his blissful innocence and turn him into a frantic, so-called wise, and grown-up creature. The sooner he removes that veil the better for him.

Ramdas has just finished a brief Life Sketch of Krishna Bai. It has covered 14 sheets of typed matter. The last three of it are devoted to the extracts of appreciations culled from the letters of friends who had the supreme privilege of having seen her in the Ashram. It is intended to publish this life in the form of a booklet having Krishna Bai's photogravure as the frontispiece. Ramdas has requested R. to write a foreword to the sketch.

Ramdas is glad to note that N. is paying visits to you. He is indeed a pure, earnest and splendid soul. When Ramdas heard, that at the mention of God's Name, his eyes filled with tears he felt a thrill of ecstasy. Blessed indeed is the glorious soul that is thus affected at the sound of His Name! Undoubtedly, whatever be such a person's external life and activity, he is a liberated soul. When at Alleppy, his one unexpressed inner long-

ing must have been for satsang, and now God has granted him this by your society. May He bless him! What you have said about S. is perfectly true. She is the very embodiment of peace and purity, sweetness and joy. All glory be to the His name by whose power human nature is transformed into the divine nature of splendour and joy! ...

26-4-'32.

Ramdas.

.....

P. S. S. A. - Peruvemba.

(128)

Beloved Ram,

... In the earliest stages of sadhana a man struggles by imposing on himself varied niyamas and vratas. But the Truth is realised only when you have broken all the bonds that tie you down to a sense of individuality as apart from the universal Life and Truth. No niyama need be maintained for the repetition of the Divine Name. So please give up taking account of japa for the future. Let the Divine Name ever dwell on your lips and in your thoughts.

Mere reading of religious books helps only in awakening us to the sense of Reality, but a concentrated and purified mind alone absorbs the teachings they contain. To become childlike by a

complete surrender to the will of the Divine Mother and to know that She ever dwells in you and leads you and protects you, in all manner of ways, is to live a life of perfect freedom, peace and bliss.

Let one vrata — the only one — absorb all other sadhanas. That vrata is the repetition of His name, that secures for you a continuous stream of God-remembrance. Ceaseless God-thought grants you the vision of Him within yourself and everywhere about you. Be free from all irksome vows and observances. Take your flight to the Truth, just as the liberated bird soars to the sky. God is the sole doer, and He works through us all as He wills, and He wills always for the best. You should not think that the mere repeating of the name is the entire worship of God. To serve the poor, to relieve the suffering of the distressed, to love and be kind towards all, is the real puja. Depend upon God's name and give up all anxiety. Leave the question of your progress entirely in His hands, and consider that even the repetition of the name is done by you by His will and power. Do not imitate anybody. Do not get disturbed by reading books. Be bold and fearless, and let God work through you, according to your own temperament and nature. ...

28-4-'32.

Ramdas.

.....

G. A. K.—Bombay.

(129)

Beloved Ram,

... It is with great delight Ramdas accepts your loving contribution of Rs. 15/- for the Ashram celebration.

Since you are Ram and have assumed all forms, during the feeding of the poor you yourself will be receiving food with so many hands. Of course, you will receive it from your own hands.

Ramdas is filled to overflowing with prema-mrita received from you all, and you may make a loot of it as much as you like, because prem is inexhaustible.

Ramdas is of course busy, busy in doing nothing...

29—4—'32.

Ramdas.

.....

N. V. R.—Sojat Road.

(130)

Beloved Ram,

... Ramdas is delighted to read your long and loving letter. It is natural that your mind should be confused, as it has become now. This kind of confusion is a necessary condition for bringing about a complete and unqualified surrender to the

Supreme Lord dwelling within you, and manifest as the entire universe. As through the churning of curds alone comes out butter, so through the turmoil of the mind alone is the essence of Truth realised. God has now prepared you for the ultimate surrender couched in the shloka in the Bhagavad Gita, No. 66—18th Chapter:—

"Abandoning all dharmas come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

No amount of reading of philosophical works and discourses can make us realise our oneness with the adwaita swarup of God. By the complete surrender of the ego-sense alone, can you realise this aspect of the Great Truth. God is at once dwaita and adwaita. Prakriti is not non-existent, nor is it an illusion. God is Purusha and Prakriti at once. So He is two and one at the same time. No amount of argument can make you understand the Truth inerely by the help of the intellect. Direct perception and experience gained through faith and effort can alone grant you the vision of Truth. Giveing up all other paths, take to the one, sovereign, path of self-surrender. Give up all misgivings and doubts, and believe that God, who is manifest as the universe and all beings in it, is your all in all.

When you keep your eyes open, you behold the whole manifestation as the one huge image or idol of God. When you shut your eyes in meditation,

be in tune with God in His nirguna swarup, i. e., in this meditation, let the mind be perfectly still and calm and filled with a peace which is simply ineffable because it is formless and motionless.

Ramdas is happy that you gave him the occasion to write you this letter; you need not feel sorry for it in the least. Your earnestness and sincerity are simply wonderful. May God grant you perfect peace and bliss! ...

1—5 - '32.

Ramdas.

.....

B. K. G.—Rangoon.

(131)

Beloved Ram,

... Ramdas is delighted to read your very kind letter and the printed short story, "Self-conquest", appended to it.

Your story is quite artistic in its style and manner of narration, but, in Ramdas' humble opinion, there is a bit of confusion in the philosophy it propounds in its concluding lines.

The ego-sense is born of a limited and narrow vision of life. No sooner you realise the universal and infinite consciousness of God, the ego is automatically dissolved. So God-thought and God-remembrance alone could conquer the ego. Then, it would be like the river mingling with the ocean

and becoming one with it. Here the individuality of the river is lost in the vastness of the ocean. The elimination of the ego means the attainment of a consciousness by which you realise your oneness with all beings, creatures and things. In short you know now that all life is one — that all manifestation, all existence, has its inception, working and dissolution in the One Supreme Cause. This Supreme Cause is God Himself whom you worship and adore in your own heart.

Our goal is not merely to gain knowledge of the Truth, but to act, live and serve as the willing instruments in the hands of the Truth. He is the God-realised man who plays on the stage of this world drama, the part of a humble servant of God, i. e., of all beings and creatures in the world. He possesses a heart overflowing with love for all alike. In a word he worships the world itself as his God. ...

3—5—'32.

Ramdas.

.....

J. B.—Domel.

(132)

Beloved Ram,

... Your loving remittance of Rs. 10/- towards the Ashram celebration by letter post has been received with untold delight. As the name of the

sender does not admit of disclosure, so the delight of the receiver is inexpressible. You might find fault with Ramdas for writing a post-card but Ramdas cannot help it because nameless joys are always silent. So there is nothing to write. ...

3-5-'32.

Ramdas.

.....

P. S. R.—Bantwal.

(133)

Beloved Ram,

... Very glad to read your loving post-card, True, the world itself is Ram, and no wonder there are all sorts of Rams in it, we included.

Ram was very kind indeed, when He asked you to send an affirmative answer to the invitation. Ram is indeed very kind and merciful. Since Ramdas and Ram are one, and Ram is there with you always to tell you what to do and what not to do, when you attend the marriage function Ramdas too must be present with you. So Ramdas is already welcome at the marriage whether you give him a welcome or not. ...

5-5-'32.

Ramdas.

.....

R, S. K. — Alleppy.

(134)

Beloved Ram,

... Universal service, born of universal vision and love, is the secret of karma-yoga. Karma-yoga can be performed in every sphere of life, provided we are conscious that we are merely instruments or servants in the hands of God, in the discharge of duties allotted to us in our respective situations of life. Even when we serve but one individual, in the knowledge of this truth, we serve God Himself in the universe. It is not by becoming like another, that we attain liberation. Liberation consists in the dedication of all our actions, performed according to our *svabhava*, to the supreme Lord of the universe who dwells in the hearts of us all. To realise this blessed state, the repetition of the divine Ram-mantram coupled with meditation on the truth expounded in the divine teachings of the Gita, is the way. Preparations for the Ashram celebration are going on apace. ...

6—5—'32.

Ramdas.

S. R. U. S.—Madras.

(135)

Beloved Ram,

... It is indeed true that human plans are often frustrated by the unseen power of the Divine Being,

only to prove that by His supreme will alone, all things happen and are determined, in the world. The individual doer as such is a myth. The Divine Shakti or the Lord who controls the destinies of the universe is supreme in every way. To remain ever in an attitude of submission to Shakti, and act and live in the world in a state of blissful activity as that of a child playing without fears and cares in the presence of the mother, — this is real freedom, from the stunning effects of the *dwandwas*.

Let all our *sankalpas* be surrendered up to the Lord until we act in a spirit of complete freedom, inspired from within by the Divine.

7—5.—'32.

Ramdas.

.....

R. C. G.—Lahore.

(136)

Beloved Ram,

... Whatever the circumstances, surrender, in all things, to the beneficent will of the Lord. Whatever the station of life He chooses to place you in, be contented and cheerful. God whom we trust is all mercy and kindness. He means always well. The repetition of *Ram-mantram* will grant you infinite strength, to face and accept all conditions of life in a spirit of resignation and cheerfulness. Give up worry of every kind. There is no

evil fortune except a discontented mind. Kings and emperors have known no peace of mind inspite of their wealth and pomp. Let us be simple, willing and unassuming instruments in the hands of God.

You may read inspiring works of great souls which elevate your mind towards God, for concentration, and for fixing the mind in the higher consciousness. Do not fail to repeat, whenever you find time to do so, the divine Ram-mantram. In the repetition of the name, all sadhanas are included.

7—5—'32.

Ramdas.

.....

V. N. B.—Jhansi.

(137)

Beloved Ram,

... Krishna, Buddha and Christ, the great Avatars of God, agree in pointing out to man, that the great Truth, of which all beings are in ceaseless search, is within him and everywhere about him. You realise the colourless Reality of your existence only when by means of meditation you probe to the depths of your being. All manifestations are evanescent. The great Truth that is the source of all Buddhas, Krishnas and Christs is within you, and in all things, and beyond all things. You are

not an entity separate from the absolute Reality. Do not seek satisfaction in the external gaze at things. You are eternally one with Buddha and all existences in the universe. God's blessings are ever upon us all. Let us be conscious of this Truth by remembering Him. Realise that you are the great Truth yourself. You are not merely an individual. You are the cosmic Truth itself—changeless, eternal, ever-free and blissful.

Surely you will be present here in spirit during the celebration, the object of which is to spread the glory and the greatness of the Divine Name. ...

8-5-'32.

Ramdas.

.....

R. S. K. —Alleppy.

(138)

Beloved Ram,

... Ramdas acknowledges with joy your kind remittance of Rs. 39/- as contributions from friends of your place. They are indeed very, very kind. That the Mahomedans have given their quota shows that there is only one means by which we can recognise God as the Divine Parent of all beings and creatures alike, and that is, our joining together in the service of the Lord of the universe. How

true it is that love unites all into one! ...

10-5-'32.

Ramdas.

.....

N. M. H.—Bombay.

(139)

Beloved Ram,

... S. R., his wife and G. arrived here last evening. In the ocean of love high waves have commenced to rise. J. R. K. and other devotees are expected this evening. Bliss and bliss reigns supreme. ...

10-5-'32.

Ramdas.

.....

P. S. S. R.—Calcutta.

(140)

Beloved Ram,

... When Ramdas received your book-post of the second part of your translation of "In Quest of God", he looked through only the first few pages, due to pressure of work in other directions, and so your and V.'s letters enclosed therein were not noticed. Yesterday when the books of your translation were taken out, for being read out to U. S. R., Ramdas lighted upon the unread letters — it was indeed a most pleasant surprise; but this does not

mean that there are unpleasant surprises. The whole universe is a big and blissful surprise. All things happen by the supreme will of God and always for good. The absolute good-and-joy is the one sublime purpose of God.

Friends from different parts of India are pouring in to collect together beneath the banner of God's all-powerful Name. ...

11 - 5 - '32.

Ramdas.

.....

R. N. A. - Mainpuri.

(141)

Beloved Ram,

... Your loving letters was read by Ramdas with immense delight. What great people have achieved, you too can achieve. Because, greatness is inherent in man, since man is essentially divine. Realise that you are the eternal Truth, and be a blissful instrument in the hands of God, to serve Him in humanity and in all manifestations. ...

12 - 5 - '32.

Ramdas.

.....

A. B.—Srinagar.

(142)

Beloved Ram,

... The Divine Name purifies the mind and frees it from the ignorant sense of diversity which is the one malady responsible for the misery of man. Love for the name is love for the Truth itself, because the name is not different from the named.

Ramdas agrees with you, that prayer is the one, most efficacious, sadhana for getting rid of the vasanas of the mind. But the prayer ought to be offered, by each person for himself, to the supreme Lord, seated in his heart, and pervading in, and appearing as, the whole world. Ramdas does not believe that somebody else could pray for us. Every one has to attain the great Truth he is in quest of, through his own concentrated effort. The blessings of saints are ever with us. You remember, the shloka of the Bhagavad Gita, which Ramdas holds as the most comprehensive and all-inclusive shastra, that guides us to the immortal goal of our life, is:

"To those men who worship Me alone, thinking of no other, to those ever harmonious, I bring full security".

At another place the Lord assures the struggling aspirant thus: "My devotee perisheth never". So take complete refuge in the Beloved Lord of your heart. Surrender up your entire existence

into His hands. Surrender does not mean abandonment of the karma that has fallen to your lot, in the course of your life, according to your swabhava; it means the dedication to the Lord, of all that you do, in thought, word and deed. Know once for all that, as an individual actor you do not exist, while it is the one Divine Power or Shakti which controls and guides all movements and changes in the world. You are the instrument activated by God's power—nay, you are the very expression of God—you are God Himself. Dwaita is not the whole secret.. Neither is adwaita. The Truth is both dwaita and adwaita at once, and also beyond them both, i. e., beyond all conception and description.

The Ashram celebrations are in full swing. In the Ashram, are now present devotees from various parts of India. The Lord's Name is on the lips of all, for all the twentyfour hours, and the visitors are being served as the very images of God. Yesterday there was a mahapuja of over a thousand poor Rams. They were sumptuously fed. The Lord Himself came, in so many forms, to partake of what He had Himself provided for them. ...

16—5—'32.

Ramdas.

.....

J. B.—Srinagar.

(143)

Beloved Ram,

... It is true, that karma is inexorable, i. e., what is destined to happen does come to pass as ordained by a power, worked by the will of a supreme Being. The liberated man is he, who in spite of the karmic results of past actions remains perfectly untouched by them, because of his realisation of his ever-free, unaffected, eternal, changeless and all-blissful nature and existence. For him the onslaught of the dwandwas does not exist, because his unqualified surrender to the will of God is so complete that he could, in all conditions, ride over the petty and transient pleasures and pains to which he is subjected. This is the practical philosophy of life. Mere knowledge of books cannot grant us this supreme freedom and bliss. Be conscious that you are the ever-free and immortal Spirit, full of peace and bliss, and that this Spirit pervades the whole universe.

Take refuge in the Lord, who is in your heart. You say, in spite of your surrender, you are unhappy. Your idea of self-surrender must indeed be very peculiar; or you have to admit that self-surrender and the resultant peace are a moonshine. Ultimately, according to the logic you have advanced, God Himself can be proved to be a sham and an illusion.

Leave everything to the Lord, and give up all anxiety. The seed of unhappiness is within you, Destroy it by an unqualified surrender, This is the way out. ...

16—5—'32,

Ramdas.

.....

M. P.—Ayodhya,

(144)

Beloved Ram,

... In all matters, submission to the will of God gives freedom from unreasonable anxieties. Why do you bear the burden of your son, when you have thrown your own on God? Take it, that the care and protection of your son, as of the whole universe, belong to God. Anxiety on any account, and for the sake of anybody, is a sign of lack of faith in the supreme benevolence of the Lord. Ramnam without faith can take us nowhere. If you believe in the efficacy of Ramnam, worries and cares dare not disturb you, because the Divine Name brings about your complete surrender to God's will and the resultant absolute freedom and peace. ...

7—5—32

Ramdas.

.....

B. K. G.—Rangoon.

(145)

Beloved Ram,

... Your letter shows, that you have rightly grasped the Truth. Really, to realise your immortality and your eternal union with God, who is at once manifest and unmanifest—manifest as the visible universe and unmanifest as the all-pervading and underlying Atman—is the goal of life. Your identity with the Atman on the one hand, and your dedication of all your actions to the supreme Lord of all activities of the world on the other, will take you to the realisation of the highest and perfect Truth. In this exalted and divine state, your action will become pure, glorious, spontaneous and blissful. Your life will become the very expression of God who is all, and all in all.

Ramdas is surely feeling your presence here in spirit, and does enjoy your company, meaning Ram's company, because all, all, are Ram.

The celebrations have been going on with great success, rain and storm adding magnificence to the whole show. It is a delight to see how the pandal is blowing up and tiles are taking wings. Wonderful indeed is the lila of the Lord! All glory be to Him and His name! R. has given birth to a baby boy. ...

20-5-'32

Ramdas.

.....

S. R. U. S.—Madras.

(146)

Beloved Ram,

... "Blessed are the meek because they shall inherit the kingdom of God"—So you have entered that kingdom through the assumption of meekness and humility. Blessed are you. Whatever be the shortcomings and defects you seem to behold in yourself, for Ramdas, you are his ever-pure and eternal Beloved. When you recognise greatness in Ramdas you are indeed recognising greatness in yourself because Ramdas and your Self are one.

In reply to your heartfelt prayer to the Lord of your heart and of the world existence, Ramdas, with all the love that he bears to you as his beloved Ram, blesses you that He may grant you perfect peace and bliss.

Take it that all your activities and movements, internal as well as external, are born of the Divine Shakti that guides and controls the entire universe. You are already an instrument in the hands of Shakti, whatever be the field of activity God might place you in. Give up all doubts and fears.

The Sadguru has taken you to His bosom, and you are His acknowledged child. You are ever under the wings of His protection, He has already granted you the sweetness of pure knowledge and impersonal love, i. e., a love for the great Truth that dwells in all creatures and things, and pervades

the manifest worlds and extends beyond them all to infinity.

~ Ramdas is glad to note that S. and S. are with you at present. Certainly you could not possess a more elevating and delightful company than theirs. They are a magnificent couple.

Ashram celebrations are coming to a close. Ram, wind and storm also attended the celebrations and played their part with full enthusiasm. They were united in the work of blowing up the pandal and pulling down the tiles of the kitchen roof. It was all great fun. The elements were indeed very kind. They have not yet left us, and they make their presence felt every second. Jolly breezes and jollier cold! Marvellous indeed is the game of the Lord. All glory to Him and to His Name! ...

— —'32,

Ramdas.

.....

B. A. — Wadhwan.

(147)

Beloved Ram,

... Ramdas received your kind wire in due time. Submit in all things to the divine dispensation, and give up making plans for the future, because man-made plans are always unstable and uncertain. God's will alone is supreme, and whatever He decides in His wisdom is always for our good.

When the Lord gives you the next chance to come here, do come, but don't be in the least anxious about it. The moment your surrender to Him becomes complete, your longing will have attained fruition. May God grant you absolute peace and bliss.

The Ashram celebrations have gone on successfully. Many friends from various parts of India have graced the occasion, among whom must be counted wind, rain and storm that have added grandeur to it. All glory to Him and His Name! ...

20—5—'32.

Ramdas.

.....

N. J. J.—Ernakulam.

(148)

Beloved Ram,

... It is perfectly true that although physically you are not here during the celebrations, Ramdas is yet conscious of your presence here in spirit. This very consciousness itself is a proof, that we are not merely the body but are something beyond it, which is all-pervading, subtle and eternal. To realise this immortal state of ours is to realise God. In this state of realisation you become aware of your unity and oneness with all beings, creatures and things in the world, nay, you realise your identity with the entire universe and that

which is beyond it. The bliss, freedom, and peace that you enjoy in this supreme, divine state are simply inexpressible.

In the course of your sadhana, practise beholding the same Reality everywhere, first recognising His existence within yourself. The realisation comes only after knowing that, God, who is seated in your heart, is all love, mercy, kindness and goodness. All great teachers of the world, Krishna, Christ, Buddha and Mahomed, who are the incarnations of the Lord of the Universe, are preaching essentially the same Truth. Realisation of your immortality and union with God is the keynote of their teachings; and Ramdas is absolutely one with them.

21-5-'32.

Ramdas

.....

J. B. — Kashmir.

(147)

Beloved Ram,

... Your jolly letter is a treat. You seem to be writing letters, always, in a state of ecstasy. You burst into the language of poetry, profusely mixed with puns and jokes. To remain free and cheerful in all conditions is the practical philosophy of life. Care not, worry not, fear not — these are the signs of such a life.

As regards miracles, Ramdas has to explain to you how they happen. The secret is, that they work only through your own faith. Where there is no faith there can be no miracle. So he who wants to perform a miracle can do so by the power of his faith. From this it is evident that the matter entirely rests with you. So far, about the nature of miracles. Now comes the question whether you can justify yourself in your desire for a miracle. Put this question to yourself, and the Lord within you will tell you that it is not at all worth while that He should be made to exhibit miraculous powers for granting you perishable baubles. The transient things come and go. Millionaires are no less miserable than yourself. True happiness does not depend upon external conditions and possessions. Be free from the clutches of desires and plans. Take complete refuge in the Lord who dwells within you and give up all cares and anxieties.

Why do you so tenaciously cling to the notion of sin? Sin has no existence except in the doubting mind. You are not sinful, nor are you a wretch. Assert your Divinity. ...

21-5-'32.

Ramdas.

.....

G. S. K. — Madras.

(150)

Beloved Ram,

... Ramdas gladly acknowledges receipt of the three books by Sri Ramana Maharshi despatched from Tiruvannamalai. All realised mahatmas direct the thought of mankind from the apparent to the real — from the mortal to the immortal — from the transient to the eternal. The great Truth which is the object of our quest is within us. To know this and to act and live in the spirit of this knowledge is the supreme goal of life. ...

23--5--'32.

Ramdas.

.....

N. V. R. — Sojat Road.

(151)

Beloved Ram,

... Surely all things happen by God's will, and for good. Surrender to God in all situations is the way to perfect peace. This is religion in practice. If religion cannot grant us contentment and peace in every given condition, it is not religion but only an unreal shadow of it. You have discovered the secret, the "Supreme Secret", as Gita calls it. Let this secret be the main support and refuge of your life. ...

23-5-'32.

Ramdas.

.....

J. — Rawalpindi.

(152)

Beloved Ram,

... Do not blame God, karma or adrashta, for the condition in which you find yourself at present. God determines all things always for the best. Perfect submission to the will of God means fulfilment of all desires. Give up the mental tug of war. Offer up everything to the dispensation of the Lord. Even in penury, a man can enjoy contentment and peace, which riches cannot grant, if he accepts all things in a spirit of resignation to the benevolent will of the Lord. Depend upon no man. Cast all your burdens on the Lord, and look up to Him alone for guidance and protection. Fortitude, strength and patience are yours, when you tune yourself to the supreme Reality that dwells in you and pervades the entire universe. ...

23—5—'32.

Ramdas.

.....

R. N. A.—Mainpuri.

(153)

Beloved Ram,

... Do not think that you are in any way troubling Ramdas. He is always in the service of the Lord, i. e., in the service of all. So, for him, to serve you is to serve God.

Now on the question of your marriage, do not make a hard and fast resolution. Freedom is the goal of life. Restrictions are accepted in order to reach a state of perfect liberation. The spiritual life and its activities are born of the universal vision, i. e., of the consciousness, or the realisation, of our divine and immortal nature. For the preparation of the higher life, "brahmacharya" is essential, in which a well ordered meditation and proper adjustment of food, sleep and activity are observed. Grahasthashrama is not an undesirable institution, detrimental to the spiritual progress of man. On the other hand, when life is lived in the proper spirit, there is no institution more noble and more glorious than the married life. A man can make his home a centre for radiating the rays of universal love and service. Whatever the service that you may enter, married life or any other mode of life will not prove a hindrance, provided you undertake it with a well-disciplined mind and with the full consciousness of your inherent divine power and joy. Do not make set plans for the future. Only possess the intense longing to become a fit and purified instrument in the hands of God for the service of humanity. The one, and the only one, sign of fitness is the realisation of your immortality and your oneness with the supreme Godhead.

Man makes the sangha; sangha does not make a man.....joining any such sangha cannot give you liberation.

Seek guidance always from within. If what Ramdas says is in agreement with your inner voice, follow it. Don't accept Ramdas' suggestion without a sanction from within. The more a man becomes reflective and meditative the nearer he approaches the true springs of life. ...

27 - 5 - '32.

Ramdas.

.....

H. N. A.—Mainpuri.

(154)

Beloved Ram,

... Lord Buddha attained Buddhahood on the full moon day of the last week of the bright fortnight. It is indeed a great day. Buddha came to teach us that Buddhahood is not his monopoly, but that every one of us is privileged by human birth to attain this blessed state. Ashrams and sanghas exist only to awaken us—to set working the dynamo installed from time immemorial in the heart of man — and make us attain the absolute peace or nirvana through the realisation of our immortality. Buddha is not merely a particular form to be seen outside us. He is the all-pervading, immortal and infinite Reality whose dwelling place is our heart and the hearts of all beings and creatures. May the illumination which caused

Buddha to attain his Buddhahood enlighten your heart! ...

27-5-'32.

Ramdas.

.....

P. S. R.—Bantwal.

(155)

Beloved Ram,

... Ramdas and all here are quite jolly over your intention of coming to stay in the Ashram from the 2nd June for the holidays. There is no need to ask permission of Ramdas in any matter — since you have discovered that the inner and the outer promptors are the same. Don't get frightened at what Ramdas says. You seem to possess a terrifying idea of God. He is not as bad as you seem to think Him to be. Give Him His deserts. He is ever kind and loving. ...

27-5-'32.

Ramdas.

.....

T. N. R.—Burma.

(156)

Beloved Ram,

... The celebrations went on most successfully in the midst of wind, rain and storm. The elements were very, very kind—uninvited, they came to grace

the occasion. However, during all the seven days the Ashram was ringing with the melodious sound of God's Name. Devotees from various parts of India (mainly from Bombay and Sholapur) attended the celebrations. About 1500 poor Rams were fed on the first day. Bhajan, kirtan, pravachan and harikatha were in full swing.

As regards the Marathi monthly journal to be started by the Ashram, the Sholapur devotees who were here are very keen on it. It is also proposed to construct a veranda all round the Ashram, and four more rooms, so that more accommodation may be provided for the visitors.

Since you are eager to do service of God through the Anandashram you may contribute towards the above items to the extent to which God has granted you capacity and convenience.

Do not mind that your plans of early retirement have fallen through. It is rightly said that man is busy making plans and God is busy breaking them. So the proper way is to submit in all matters to the will of Providence that determines all things for the best.

Go on with the sadhana that you are at present doing, with perfect shraddha and bhakti. Do not be bound to keeping an account of japa. Repeat the Ram-mantram at all times in a spirit of perfect freedom. Even during the set periods of time which you spend in repetition and bhajan, do not

trouble about keeping an account of japa. Surely satsang is invaluable for infusing, into the heart of the aspirant, cheerfulness, courage, steadiness and faith. Your longing to have satsang will be fulfilled in its proper time. Leave all things to the Lord. ...

30-5-'32.

Ramdas.

.....

K. R.—Puttur.

(157)

Beloved Ram,

... Ramdas read with delight your kind letter and your loving appeal in verse.

You know that the mothers whom Ramdas gave mantram were in a state of mental disturbance and despondency. It is they, that induced Ramdas subtly and internally, though not externally, to initiate them into the mantram. You further know that Ramdas is merely an instrument in the hands of God who dwells in your heart and in the hearts of all beings. Every one who comes to him is permitted to exploit him in his or her own way to satisfy the individual want. As regards yourself you appear to need no such formal initiation, since you have not prompted Ramdas to do such a thing in your case. However, to clear your doubts, if you have any, you may accept the mantram through

this letter which is as good as personal initiation. Repeat three times "Om Sri Ram Jai Ram Jai Jai Ram", and the thing is done.

Stop calling yourself sinful. In view of the holiness you behold in Ramdas, that you should think that you are sinful even after a darshan of him, is unbecoming. Take it that by the mere sight of Ramdas all your so-called sins are washed away. Eradicate the notion of sin entirely from your mind. Be the free and cheerful child of God, realising at the same time your oneness with Him in essence and spirit. Give up crying and wailing. Be bold, fearless, free and blissful at all times. Know that you are the immortal Truth.

Once you have entered the kingdom of absolute joy and peace, there are no more clouds and illusions for you as guards at the imaginary gates. Don't get imprisoned in the illusion of the mind, however beautiful they may appear to be, in the sparkling effusinos of poetry. Let the arrow of the mind shoot straight into the eternal Truth of your being. Illusion or no illusion, be ever calm and blissful. ...

2-6-'32,

Ramdas.

.....

C. T. D. - Wadhwan.

(158)

Beloved Ram,

... Satsang means 'association with Sat, i. e., Truth'. This Truth is ever within you. To be

conscious of It always, is the highest form of satsang. The one easy means by which we can be in tune with this Truth is the repetition of the Divine Name. As Ramdas writes, he beholds your lovable figure before his mental eye. How kind you are! May the Lord bless you all! ...

2-6-'32.

Ramdas.

.....

R. M. D. - Katrasgarh,

(159)

Beloved Ram,

... For conserving the powers of the mind and the body, brahmacharya is essential. Only when the senses are under perfect control, do you attain the highest state of concentration. Concentration stills down the unruly waves of the mind, giving full scope to the indwelling Reality to shine out in all its glory. So you are perfectly right in undertaking the vow of brahmacharya, jointly with your wife, for a set period. May the all-powerful Love, seated in your hearts, grant you strength and faith in the fulfilment of the vow. "God helps those who help themselves" is a trite saying. Devote, both of you, the early morning and evening hours to bhajan and meditation and, during the day, dedicate, in a spirit of cheerfulness, all your actions to the Lord. This discipline, when observed with

shraddha and nishta, will lead you both to the goal of Self-realisation. ...

4-6-'32,

Ramdas.

.....

N. V. R.—Sojat Road.

(160)

Beloved Ram,

... Your kind and loving letter to hand. It is God's will that you are transferred to B. It was by God's will that you were hitherto made to remain at S. R. That was for good, and this also is for good. There is goodness all round, in all things and in every way. You may be sure at all times that you are under the protection and guidance of God. He has put you on the bhakti path, and He leads you on. Have no anxiety, on any account. Remember the shloka of the Gita:—

“To those men who worship Me alone,
thinking of no other, to those ever harmonious,
I bring full security”.

May the Lord bless you all! ...

— —32'

Ramdas.

.....

G. B.—Bombay.

(161)

Beloved Ram,

... Your kind and loving note intimating your safe arrival at Bombay has been read by us all here with great delight.

The cyclonic winds have stopped with the close of the Ashram celebrations. Like the other visitors to the Ashram, they attended only to enjoy the blissful atmosphere of the Ashram for the period of utsava. They were indeed very, very kind, as you all are. Ram is never angry. If you see Him as such, you may take it that He is assuming anger for the sake of play. If He could build up things, why should He not also break down things? His will and power are always free, i. e., not bound by the opinions and considerations of His creatures. To recognise this truth is not only to realise our absolute freedom, but also to know the Almighty will and nature of the supreme Lord of the universe. Let us not forget that God is great not merely as a creator but also as a destroyer. Creation and destruction are applicable to all visible things. God is unborn and indestructible, and to be ever in tune with Him is to liberate our life from the ignorance of mutability and death. Birth and death are never for the Atman. And we are this Atman.

Now a few bits of news for you. By the common will of the devotees who assembled in the

Ashram, which is the same as God's will, it is decided to hold the annual celebration in future on the Ramnavami day. It is also proposed to build all round the Ashram a veranda so as to provide greater accommodation for the visitors and also to attach four more rooms to the outhouse at the back of the Ashram.

Arrangements are also being made to issue the first number of the Marathi montly on the next Vijayadashami day, i. e., in ensuing October.

So there are many irons in the fire. To put them on the anvil and give them shape rests in the hands of God, who Himself has planned them. His will be done!

After a pericd of blissful, incessant activity in the Ashram, we are now having a calm and blissful lull. S. R., the tall, fair looking, calm featured, philosophic and sedate looking Ram has come to stay with us during his holidays. Wonderful are the masks which the Lord assumes! If Ram makes Ramdas go on describing persons, he could fill volumes, and still there would be more to write and say. So here he stops.

T. B. S. R. questioned Ramdas as to what you had written in your letter. When he was told that you had jotted down only a few lines whose main theme was only your safe arrival in Bombay, he exclaimed "Is that all?" To which Ramdas replied, "What more should he have written?" He replied "I expected that he would give his impres-

sions of the Ashram during his stay here" What do you say to this?

The letter is lengthening out like Hanuman's tail. No more elongation! ...

-- --'32.

Ramdas.

.....

T. S. R.—Burma.

(162)

Beloved Ram,

... It does not matter if the Ashram is not supplied with a letter file. We are getting on all right without it.

True religion consists in practising love, compassion and mercy in daily life. It is not merely the adoration of the unseen God but also a selfless service of God in humanity and all creatures in the world. Verily, the entire universe with all its multitudinous forms is the visible expression of the Lord. So, to love all is the true bhakti of God and to serve all is the real worship of God. Religion is of the heart, revealing itself in all our activities, mental, vocal and physical. When these are surrendered to the Almighty Power, that dwells within us, man rises from the human to the divine plane to which he by nature belongs, and attains absolute bliss and peace of immortality.

We can be good, and can do good, only when we act and live in that exalted state in which there

is no egoistic notion of actorship. Real good flows out of us only when we have transcended the individual sense and are dwelling in the supreme and universal consciousness of God. We then live like a flower that gives out perfume spontaneously and unconsciously. Truly, all work proceeds from us through the power of the Lord. His power informs and permeates our entire being and fills and pervades the whole universe. For every pure and unselfish action on our part, let us not fail to glorify the power of God.

It is good that you came in contact with a Kashmir sadhu. The society of saints is simply invaluable. Those who bask in the sun know the magnificence of light.

7-5-'32.

Ramdas.

.....

J. B.—Srinagar.

(163)

Beloved Ram,

... Whenever clouds gather over the mind due to the so-called adverse circumstances of life, a thought of complete resignation to the will of the Almighty scatters them, and renders the heaven of the mind clear, placid and illumined. An insight into the workings of the mind reveals the truth that the uncontrolled movement of it is

solely responsible for the misery of man. An undisturbed and balanced mind finds true peace and contentment in its own depths. The conceptions of good and evil fortune then do not harass it. Yoga means samata or equilibrium — a state of unshakable poise and peace in all situations and conditions. Knowledge of this blessed and exalted state is the great and invaluable heritage which our ancient rishis have handed down to us. With all the force of wisdom, born of direct perception and experience, they seek to direct our distracted and externalised vision inward towards the immutable, ever-existent and all-pervading Truth of our life and of world existence. Verily, liberation from pain and sorrow in whose clutches man has become a helpless prey, lies along this path. No amount of adjustment and readjustment in the external affairs of life can grant us the real peace and freedom for which we ceaselessly strive and struggle. To know the secret of life is to probe to the very root of it. So long as a man fails to dive deep into the unfathomable Truth of his being through constant, concentrated effort, life appears to him to be an intricate and puzzling problem and mystery. The vision of Reality removes his blindness and through the light of wisdom he beholds the Truth working in all its beauty and grandeur throughout its varied and multicoloured expressions. You then discover that a supreme, benevolent power is at work, at the inception,

continuance and dissolution of all created things. This supreme power is God, our Master and Lord. Hence surrender to His will means absolute peace and bliss.

Man cannot evolve unless he agitates for a higher and freer existence. The trials and sufferings involved therein are essential for such progress. Stagnation means death. It is well that the Pandits of Kashmir have roused themselves from lethargy and inactivity. The golden hope of the future is just for those people, who are awakened to the glory and the greatness of their existence. Let the rishis, from whom they have sprung, fire their bosom and lead them onward to the victory of their spiritual knowledge and independence. May the Lord shower His blessings on the Pandits who are so great and noble!

How very kind of you to wish, Ramdas were with you now to enjoy your company in the fine house you are living in, at present. Is not Ramdas always with you? Have you not already bound him by the chords of pure love, and captured and kept him in your heart?

8-6 - 32.

Ramdas.

.....

S. M. V. -Jhansi.

(164)

Beloved Ram,

... Your very kind and loving note is a joy to read. Ramdas has his seat permanently in your heart. He is the life of your life and the soul of your soul. His separation from you is only apparent. Realise that he is ever with you and in you. Repeat constantly the divine Ram-mantram and taste the bliss and peace of immortality. ...

9-6-'32.

Ramdas.

.....

P. P. -Bombay.

(165)

Beloved Ram,

... Surely the mother never forgets her child; else she would be no mother. What bliss and freedom are ours, when we recognise the Supreme Mother of the universe and realise that we, Her children, are ever safe in Her omnipresent arms! How wonderfully great and merciful is this Universal Mother!.

Ramdas has no plans and programmes for the future. The Mother's will be done in all matters! What a loving heart you possess that you should still crave to see Ramdas! Far from boring him, you are simply flooding him with the spontaneous,

pure and glorious affection of your illumined heart. Truly, love annihilates distinction and distance, and Ramdas feels that he is in close contact with you, nay, in perfect communion and absolutely one with you.

There is a beautifully pure and sincere ring about the prayer you are reciting. Such prayers directly raise the heart of the devotee, and bring it into a thrilling contact with the infinite heart of God, so tuning it to the supreme Beloved that the blissful symphony of unity is produced. ...

9-6-'32.

Ramdas.

.....

V. N. B. - Jhansi.

(166)

Beloved Ram,

... The first step is, that the distracted and restless heart be possessed with an intense longing and aspiration to become free from the fetters with which it is bound. Prayer is the expression of this aspiration. It is the means to intensify our longing to become what we aim at. By means of prayer you disconnect yourself from the transient and perishable, and link yourself with the real and imperishable. What you desire to be you become.

Prayer signifies right desire. ...

9 -6 -'32.

Ramdas.

.....

B. K. G.—Burma.

(167)

Beloved Ram,

... Your long and interesting letter filled Ramdas with inexpressible ecstasy. Your P. S. reveals a lightning of inspiration. Ramdas feels like a glowworm before such a lavish mass of illumination. You are blessed indeed that Almighty Ram could hold such intimate discourses with you. The message which He delivers to Ramdas through you is accepted by him in all humility and obedience. Truly, Ramdas is a willing and submissive servant of the Lord.

Ramdas does not know that more to write. He can only conclude by saying that you are infinitely kind and loving to him and that he loves you with all his heart. ...

9-6-'32

Ramdas.

.....

N. V. R. — Sojat Road.

(168)

Beloved Ram,

... Really, God does everything, and He does it always for good. This is the golden motto which should inspire all our activities. God is all love.

The tulsimala prepared by your wife is a pure token of love. Ramdas has handled it with great delight. Some of the beads which got broken through the stamping in the post office seem to be eager to show their heart also. What a love of the beads! ...

19-6-'32.

Ramdas.

.....

P. S. R. — Ernakulam.

(169)

Beloved Ram,

... Life can be understood only by going to the very root of it. The root is ever sweet and eternal. To make life the spontaneous expression of the root principle, which is Truth, is to become free and ever blissful. At the inception of all phenomenal life and existence there is the immortal and all-pervading Truth, with its ever abiding calmness, peace and repose.

All the changes in creation, preservation and destruction are the playful activities of

the Shakti, just as the rising and falling of the waves in the ocean. Forms undergo various changes and ultimately dissolve, without producing any effect on the pure Atman. ...

... He knows that the body is merely a perishable vehicle. If the Lord wills that the body should dissolve, as all bodies have to, one day or another, let him face immortality, and surrender himself completely to the will and dispensation of the Lord. ...

21-6-'32.

Ramdas.

.....

M. L. R. - Bhavnagar.

(170)

Beloved Ram,

... Ramdas invited you for the celebration, in order that, if you could not come, you might invite Ramdas to the Anandashram of your heart. Now that you have done so, Ramdas, accepting your invitation, is now with you in your heart. See that he does not run away from it. You have unbreakable cords of love to bind him with. Establish him firmly within you and lose yourself into his being so thoroughly, that you experience that M., Ramdas, the universe and God are all one.

God has given you work of responsibility, both at home and in the "Udyogashala". Do all your actions, as service of God, in a spirit of perfect cheerfulness and freedom. ...

23-6-'32

Ramdas.

.....

B. Y.—Pandharpur.

(171)

Beloved Ram,

... Far from feeling wearied over the loving account of your journey and the experience after reaching Pandharpur, Ramdas listened to it all with eagerness and joy. Love never feels tedious or tiresome at any time. The divine touch of love transmutes all emotions and thoughts into pure waves of bliss.

Ramdas, Krishna Bai and all in the Ashram feel your nearness to us by repeated remembrance. All forms are forms of one God. Every one is a perfect and complete manifestation of Him. ...

24-6-'32.

Ramdas.

.....

C. B. T. — Kasaragod.

(172)

Beloved Ram,

... Gopal has of late become a veritable pot of fun and frolic. His letter is a masterpiece of concentrated laughter. The reading of it sent the whole household at Anna's into fits of uncontrollable laughter. Bravo Gopal! Jacobs, Mark Twain, Ridges and all other humorists and cartoonists of their ilk fade, like the fallen yellow leaves of jack and mango trees, before our inimitable and world-shaking joker Gopal. Bravo Gopal ...

25-6-'32.

Ramdas.

.....

N. M. H.—Bombay.

(173)

Beloved Ram,

... In the realm of Reality forgetfulness has no meaning. We are all eternally one. In spirit we ever dwell in each other. External signs of silence do not indicate any internal want of remembrance. Truly, the consciousness of the mother is always united with the consciousness of the child and vice versa. ...

26-6-'32.

Ramdas.

.....

B. K. G.—Rangoon.

(174)

Beloved Ram,

... Metaphysics is different from realisation. Realisation is experience. And experience is gained through effort and struggle. Before all things, know what you are — not through the intellect but through intuition or inspiration. ...

29—6—'32.

Ramdas.

.....

P. S. R.—Ernakulam.

(175)

Beloved Ram,

... To realise the Self is to have an absolute mastery over our activities. The inner independence expresses itself in the perfect control of all external actions. Karma-yoga means liberation in action. In this state, the dynamic nature becomes a willing and submissive instrument in the hands of the Supreme Power, the in-dwelling Lord. An ever-abiding peace and bliss is the result of this yoga. ...

6—7—'32

Ramdas.

.....

N! V. R. — Viramgam.

(176)

Beloved Ram.

... The great object of life is to concentrate all desires into the one supreme desire for the realisation of God. In the fulfilment of this supreme desire all other desires will be automatically satisfied. ...

8-7-'32.

Ramdas.

.....

A. B. — Srinagar.

(177)

Beloved Ram,

... Since the Almighty Truth is lodged in the heart of every man there is nothing difficult for him to achieve. So long as the aspirant gropes in ignorance and goes about the wrong way in his quest after Truth, there is no light and guidance for him. But the moment he believes with full faith that the Great Truth he has to attain is within him, the search ceases to become, as you say, long and weary. The truth of the matter is, that it is not a question of attainment of an ideal which is foreign to our nature but of realisation of it through knowledge. The ideal, possessing the attribute of infinity, does not admit of our attaining or possessing it, as something apart, or different,

from us. You are the Truth itself; you are the ideal itself. Infinite and Eternity are the qualities of your true existence. There, duality and differentiation have no significance.

... And, misery, mischief and foulness have only a phenomenal value. Ramdas understands you perfectly, and so he tells you with an insistent emphasis that to be miserable here on any score is to evince sheer ignorance. The human life is solely intended for the enjoyment of eternal bliss. If, on the other hand, a man makes it a hot-bed of cares, anxieties, fears, and doubts he would only be wasting away a rare and precious gift which God has granted him. Ramdas' message to all is:— Earn and enjoy the bliss of immortality and make this your aim and goal before everything else.

Ramdas is conscious always that he is with you and in you. Since he is one with Atma pervading all space, he is at no time separated from you. Although he appears to be writing to you as somebody away from you, he realises that he is, in reality, one with you. In this sense he has neither to remember you nor forget you. If you do remember Ramdas you ought to feel his presence with you. To be conscious of Ramdas' nearness is to be aware of your true being — that you are the Supreme Atma, the blissful Truth. Hence, to think of Ramdas means all happiness and no

misery. ...

10-7-'32.

Ramdas.

... ..

N. V. R. - Viramgam.

(178)

Beloved Ram,

The object of japa and meditation is to enable you to dedicate all your actions to God. Even when you are not able to do the practice of japa etc., take it that all the work you are engaged in is being done by the power of God, by His will, and for His sake. Now you will realise that there is no irregularity in whatever you do. God does not want us to be tied down to a rule of discipline, by making it indispensable at all times. True freedom is to enjoy the bliss of the Eternal in all the turns and changes of life. Truly, there is no reason to worry when we have once for all understood that God does everything for the best.

There appears to be, in fact there is, joy in repetition also, as in every thought, word and event. You repeatedly ask Ramdas to come to you and Ramdas repeatedly replies that it is not God's will. Indeed there is joy in repetition! ...

13-7-'32.

Ramdas.

.....

U. S. R. — Bombay.

(179)

Beloved Ram,

... The conflict of apparently opposing forces in the play of the natural phenomena is viewed by the man of clear vision as by one among the audience witnessing a drama on the stage. He looks at the clashing forces dispassionately, without identifying himself with either, realising that the same power is expressing itself in both aspects. This is the secret of yoga which Sri Krishna in the Gita holds as the highest ideal to be attained. ...

13—7—'32.

Ramdas.

.....

P. S. R. — Buntwal.

(180)

Beloved Ram,

Your last letter exhibits a stiff fight you are having with Ram. It has about it a distinct ring of Hamlet's soliloquy.

You say that everything you do is being done through you by the will of God and that you are not at all responsible for your doings. This is God-realisation. But while admitting the former, you deny the latter, — which means blowing hot and cold with the same breath. Even these

mutually contradicting assertions, you will say, are made by the will of God. So you have the fine trick of escaping from every difficult and puzzling situation. You are a brick — a well-baked brick. Don't get frightened because Ramdas calls you a brick.

Ramdas' joy knew no bounds when he read that you have come to relish jack-fruit preparations. Lucky jack-fruit, all glory to thee!

It is better to have a beard like a goat and be tame as a lamb, than to have no beard and be wild like a lioness. If you grow a beard you will look fine, like Emerson or Ruskin — the philosophers of the west.

Ashram news — Ramdas is still as impossible to understand as ever. He is the same bundle of contradictions as before, when you were here. He is, as usual, going through his round of eating, sleeping and talking, by the last of which, he still puzzles and bewilders everybody. Krishna Bai is as active as ever in her varied works of selfless service. By the way, we had recently a ripe jack-fruit and we remembered you. If you had been here to eat it, you would have exclaimed, "How sweet and delicious!" Does your mouth water? The jack-fruit is eaten and gone. K. is favouring us with his visits. He is as theatrical as ever in his talks and gestures. He is an actor by birth and divine right. He married so many daughters and

is now busy providing for their accouchment. Then we have yet to know what he would do for rearing up the children. It is an endless tale, progressing from stage to stage ad infinitum. If Ramdas goes on writing like this, it will also turn into a tale with an endless tail. Now comes your problem. Ram is within you. Consult Him when the outside noises do not disturb you, and if He says that you should straight away give up the place where you are now and come to stay in the Anandashram and join in its activities, you may obey Him. Anyhow whatever happens you have got Him to shoulder all responsibility. God is for those who feel all alone. By a complete surrender to Him, dedicate your life to Him, and to His service, and enjoy the bliss and freedom of immortality. That is all. ...

14-7-'32.

Ramdas.

.....

C. B. T.—Kasaragod.

(181)

Beloved Ram,

... Gopal's beautiful presents of the pad and handkerchiefs for Krishna Bai are accepted with gratitude. Gopal is a careful soul. He has not failed to affix postal stamps on the parcel. How very kind of him! The two faces he has drawn on the address label, one laughing and the other

weeping, show that the weeping face of him who did not possess his pad would be brightened with a conspicuous laugh when he gets it. Ingenious Gopal! What a foresight! He is wisdom and genius personified. ...

14-7-'32.

Ramdas.

.....

T. N. R.--Burma.

(182)

Beloved Ram,

... Until the flame of Truth begins to burn steadily it is necessary that every available means should be adopted to keep it up. Reading of the Bhagwat is one of such sadhanas. Indeed it is not sufficient merely to awaken the mind to the supreme sense of the Reality. A constant hammering of the truth on the restless mind is essential. When the mind is purified and concentrated through proper discipline and self-control, it imbibes and realises the highest Truth presented to it. Because, an uncontrolled mind although it accepts the Truth can not retain it. The fitness of the mind to attain the knowledge of Divinity consists solely in the complete eradication of desire from it. This is done through discrimination, concentration and meditation, culminating in the realisation of God. All through these ascending processes of sadhana,

experience becomes the guide. Ramdas is glad that you are making rapid progress, and he would have you march onward steadily and fearlessly, until the goal is reached. Don't forget that as an aid to meditation, dedication of all your actions to the Divine Shakti is essential. By this double process, you realise the immortal state easily and swiftly. ...

15-7-'32,

Ramdas.

.....

U. S. R. - Bombay.

(183)

... Your article overflowing with love for Vishwaprem is indeed a beautiful flower in the pushpamala to be presented to the world through this journal. After a few touches with regard to the language, D. is returning it to you for your final approval.

Truly there is nothing more wonderful than love. The more you marvel at it, the greater still becomes your marvel about it. Such indeed is the love that A. bears towards her Anandashram children. Thought fails, tongue fails, and language fails, to describe the grandeur of this love. ...

16-7-'32

Ramdas.

.....

R.—Dhandhuka.

(184)

Beloved Mother,

... Where infinite love is, there is eternal joy. Your heart is the home of both love and joy. Love and joy are the very expression of God. It is Love that rules the world — it is joy that pervades all things and beings in the world. By constant remembrance of, and meditation on, this God of supreme love and bliss, we realise Him within our heart and behold Him manifest as the whole universe. In this great vision, there is no feeling of separation or division, which exist only for him who has not realised the unity of all life and form in the existence of God. Realise that you are the ultimate Reality itself whom you appear to be seeking.

You may think that Ramdas is merely shuffling with words in order to brush away the subject of visiting your place again, in response to your very kind invitation. But Ramdas can assure you that he is telling you the truth, the exact truth. O, Mother, in the realm of the Spirit, the mother and the child, being really one, are ever united, knowing no separation.

The true communion with God is through the soul. Because, the moment we rise above the body consciousness, we become one with the being of God.

As affairs stand, and with the prospects ahead, it seems to be the will of God that Ramdas should not leave the Ashram. We are all instruments in the hands of the Almighty, and He appoints us to our respective tasks, and determines the time and place suited to them. So, submission to His will, in all things, means the attaining of peace.

That you are reading Bhagavad Gita and are living a life of self-discipline is information which yielded Ramdas untold delight. Blessed Mother, all success to thee! ...

16 -7 -'32.

Ramdas,

.....

U. S. R. - Bombay.

(185)

Beloved Ram,

... The "pedas" are sweet beyond expression. ... The shawl for Krishna Bai is simply beautiful. Love can be at once expressible and inexpressible. ...

... God says, "Don't hurry; everything in its own good time." Let us obey Him and be mum until His will is done. ...

19-7-'32.

Ramdas.

.....

U. R.—Salem.

(186)

Beloved Ram,

Ramdas received your loving present of the carpet woven in the Gandhi Ashram. The workmanship is simply beautiful. More beautiful still is the love with which you have sent it. Ramdas is indeed blessed that he has become the object of such love from you all. This love is essentially divine. It is the love that you bear to the Lord of your heart, who is also seated in the hearts of all beings and creatures. ...

22—7—'32,

Ramdas.

.....

P. S. R.—Bantwal.

(187)

Beloved Ram,

... God has solved your problem in His own beautiful way. Your decision is quite in order. Of course, there is no disorder in the universe, because all things happen by the will of God, who is harmony-and-peace itself. He always determines things for good, and good alone. Hence He is infinite love and kindness. When we view the pure workings of the Divine Will through the coloured glass of ignorance, we behold good and evil in them and consequently become subject to joy and grief.

So let us submit, in all things, to the divine dispensation.

Your brother is indeed a noble soul. Your life is intended for a great service; and the Lord is preparing the instrument. Depend upon Him at all times, and be ever cheerful and fearless. ...

24-7-'32.

Ramdas.

.....

P. S. R. - Ernakulam.

(188)

Beloved Ram,

... The article is just the proper thing, coming from your pen. What a man wants is harmony and peace, for which he is struggling and toiling day and night. Ever abiding peace and bliss is born of God-vision. And God-vision means the realisation of the One Supreme Being as everything, imaginable. To enjoy the supreme blessing of this exalted state, complete self-surrender is the one and the only path. ...

24-7-'32.

Ramdas.

.....

U. S. R.—Bombay.

(189)

Beloved Ram,

... Pure activity is joy. Activity mixed with desire is misery. So let us be active for the bliss of pure activity. Of course, all activities bring their own results and rewards. But he who is freed from longings and fears — nay, he, who has no thought of the results of actions enjoys the peace and delight of a great deliverance. ...

24-7-'32.

Ramdas.

.....

N. V. R.—Viramgam.

(190)

Beloved Ram,

... The Lord assures us that no storm of life however terrifying can overwhelm us if we take complete refuge in Him. ...

25-7-'32.

Ramdas.

.....

C. B. T.—Kasaragod.

(191)

Beloved Ram,

... Ram directs Ramdas to request you to send a short article as a contribution to "Vishwaprem".

"Vishwaprem", which is to be born shortly appears to possess an appetite, and wants to grow stout and strong at once, for the service it has to render, through the feeding from many hands. So, it wants a mouthful from you also. Shukla has already prepared a sweet ball for it. Do you, also, likewise. ...

25-7-'32.

Ramdas.

.....

D. Y.—Pandharpur.

(192)

Beloved Ram,

... Pandharpur is the very home of saints and sages. Hence, it is a place where Divine Love is rising in floods in the hearts of all the devotees who assemble there. Verily it is 'Bhu-Vaikuntha'. The external world becomes Vaikuntha only when we realise God Narayan dwelling in the Vaikuntha of our hearts. ...

25 -7-'32.

Ramdas.

.....

J. P.—Narakhed.

(193)

Beloved Ram,

... When the Lord wills it, difficult things become easy. Such is the power and the glory of the

Lord. The surrendered instrument, in the hands of God, works for loka-sangraha in a wonderful way. The instrument works as God Himself; because, there is no difference between God and His instruments. ...

26-7-'32,

Ramdas.

.....

R. G. N.—Bombay.

(194)

Beloved Ram,

... You do not own anything to anybody for what you were, for what you are, and for what you will be. In all matters, you owe everything to yourself. Man makes or mars his own fortune. The divine hand is for ever stretched out for us to grasp and be saved. We grasp it, or not, by our own free will. Blessed is he who unites his will with God's will, and takes hold of His extended hand of love and succour. ...

26-7-'32.

Ramdas,

.....

K. R.—Puttur.

(195)

Beloved Ram,

... You have explained your doubts in a plain, straightforward and clear manner. Such doubts

have arisen in the case of many. Absolute advaitism is not the whole truth. Absolute advaitism means negation of all the manifested worlds. If you seek to enjoy the bliss emanating from universal love and service, you must look upon the universe as the expression of God (the nirguna). God is at once manifest and unmanifest. He is manifest as the individual jiva for the sake of lila. He incarnates again with His mighty power and knowledge, to lead the ignorant jivas — in reality, His own varied expressions — to the full knowledge of Himself dwelling in their hearts. The duality belongs to play, which you also assume when you deal with Ramdas or others. So, the devotee is He playing that particular part; and Bhagwan is He playing, similarly, that part. Here the so-called 'I', assumed on both sides, is there only for the sake of the play, whilst in fact there is only one Truth that is all, and all in all.

When Ramdas says, "Ramdas did this, and Ramdas did that," he refers to this body which is a particular expression of Ram, through which, as its in-dwelling Reality, Ram works out His lila. The instrument and the wielder of the instrument being one, you may express yourself, in the first person, as 'I', or, in the third person, as you will; but let the consciousness that all things and beings are one, be always with you. This absolute oneness, coupled with its inevitable dual sense of play, is the ultimate reality.

You write, "My Beloved Gurudev". So, you have assumed the part of a disciple. You have assumed duality. You can do so for the sake of the communion of love, knowing as you do that there is only one Reality, that is both the Guru and the Shishya at once.

Prayer is a necessary part of God's play, for the struggling aspirant on his godward path, to enable him to keep up contact with the high Ideal he has to reach, and to draw inspiration and strength from that divine, all-compassionate, Almighty Source. The prayer you refer to was written for a friend in the Punjab, at his request. After reading this letter, so far, you will know that the prayer and the dual aspect of the Reality have their place in the perfect oneness of all existence. ...

27—7—'32.

Ramdas

.....

K. K. P.—Angar.

(196)

Beloved Ram,

... For Ramdas, Datta, Ram, Krishna, Shiva, and all great incarnations of the world are manifestations of the same Absolute Reality. To have a darshan of any one of these is to have darshan of that God who is All. You may call Him by any name you like, but the Truth is ever one and the

same. God, in the form of these incarnations, is coming down into the world from time to time, to teach us the way to realise Him. Ours is to do as He teaches, so that we might become fit for His darshan, which means the realisation of our perfect oneness with Him as the Universe, in the Universe, and beyond the Universe. This constitutes darshan of Datta in the real sense. ...

28-7-'32.

Ramdas

.....

M. S. R. - Mangalore.

(197)

Beloved Ram,

... Ramdas is reminded of the supreme teaching of Jesus Christ, who says, "Seek first the Kingdom of Heaven, and everything else shall be added unto you". Man enjoys the eternal blessings of this glorious human life only when in all situations of life he possesses an unshakable faith in the absolute goodness of God, a God who dwells in the hearts of all. The denial of the all-powerful and beneficent Lord of the Universe has been the cause of so much misery in the world. Blessed is he who throws the whole burden of his life on the Divine Mother, the Master of our existence, and of that of the world. ... He is the Emperor of emperors,

to whom every one of us can have an access, and from whom every one of us can demand whatever one wants, in the same way as a child does with its mother. ...

29-7-'32.

Ramdas.

.....

B. K. T.—Sholapur.

(198)

Beloved Ram,

... Ram's lila is wonderful. He is busy offering upadesha to Himself. Don't you know that M. K. is yourself in another form? It is right that you pretend that you are different from him. This is your lila.

Sri Ram teaches that whenever we behold defects in others it is due to defects in ourselves. Nothing is wrong with M. K. The mistake lies in your vision. Kindly purify your vision and you will behold God in M. K. Take it that to love him is to love God. ...

30-7-'32.

Ramdas.

.....

GLOSSARY

Abhangas	Hymns
Adrashta	Fate
Adwaitism	} Monism
Adwaita	
Adwaita swarup	Monistic aspect of God
Anand	Bliss
Apara	Lower
Araties	Waving of lights before Deity
Ashram	Abode of a Saint
Ashramite	Inmate of an Ashram
Atman	Self
Avataras	Incarnations
Bhagavad Gita	<i>see Gita</i>
Bhagawan	God
Bhagwat	Story of Lord Krishna's life
Bhajan	Remembering God or singing hymns
Bhakti	Devotion
Bhu-vaikuntha	Heaven on earth
Brahma	One of the gods of Hindu Trinity — Creator
Brahmacharya	A spiritual discipline involving strict continence
Brahman	Impersonal God
Brahmanand	Divine bliss
Chaitanya	Animate
Chappals	Leather sandals
Darshan	Visit or vision
Dhoti	Cloth worn by male Hindus

Divali	Festival of lights which is usually observed in October or November
Dwaita	Dualism
Dwandwas	Pairs of opposites such as joy and grief, like and dislike, gain and loss, etc.
Ganga	One of rivers in Northern India considered sacred by Hindus
Gita	The book of teaching of Sri Krishna to Arjuna — The Lord's song
Goddess Sharada	The goddess of learning
Grahasthashrama	Life of a householder
Guru	Spiritual preceptor
Gurudev	Divine teacher
Harikatha	Exposition a puranic story or life of a saint
Hanuman	An ideal devotee of Sri Rama-chandra
Jada	Inanimate
Jadabharat	Name of a she-buffalow
Japa	Repetition of God's name
Jiva	Individual soul
Jnana	Divine knowledge
Jutka	One-horse carriage
Kanarese	One of the four Dravidian languages
Karma	Action or work
Karmayoga	Work done in tune with God
Karmayogi	One who performs action in union with God
Karmic	Relating to action
Kirtan	Devotional singing
Kudtha	A small liquid measure
Langoti	Loin cloth
Lila	Play
Loka-sangraha	The welfare of the world

Mahadeva	One of the gods of Hindu Trinity — Destroyer
Mahapuja	Great worship
Mantram	Incantation
Marathi	The language prevalent in Bombay Province
Mata	Mother
Maya	Illusion
Nirguna	Impersonal
Nirvana	Empancipation as preached by Buddha
Nishkama seva	Desireless service
Nishta	Faithful regularity
Niyamas	Rules for spiritual guidance
Para	Higher
Parabhakti	Higher nature
Pandits	Learned men — the Hindus of Kashmir
Prakriti	Nature
Prasad	Food offered to God
Pravachan	Religious discourse
Prem	Love
Premamrita	} Nectar of Love
Premamrits	
Puja	Worship
Purusha	The static aspect of God as opposed to Prakriti
Pushpamala	Garland of flower
Ramanavami	The birthday of Sri Ramachandra in Chaitra or the first month fo the Hindu calendar
Ramdhun	Singing God's name in chorus
Ravana	The demon king of Ramayana
Rishis	Sages
Sadguru	The real spiritual Teacher

Sadhana	Spiritual discipline
Sadhu	Saint
Sahajasamadhi	God-consciousness maintained in all circumstances
Samadhi	Spiritual trance or a saint's tomb
Samadrishti	Equal vision
Sangha	Society
Sankrant	A Sacred day for Hindus
Sannyasi	A religious mendicant
Satsang	Company of saints
Seva	Service
Seva Sangha	Society formed for service
Shakti	Divine Power
Shastra	Scripture
Shloka	Verse
Shraddha	Spiritual discipline
Sita	Sri Ramachandra's wife
Stotra	Praise
Tulsimala	Rosary of Tulsi beads
Udyogashala	Place of work
Upasanas	The methods of reaching God
Vairagya	Dispassion
Vasanas	Sensual desires
Vibhishana	Brother of Ravana
Vishnu	One of the gods of Hindu Trinity — Protector
Vishwaprem	Universal love
Vratas	Vows
World-lila	World play
Yoga	Union with God
Yoga kshemam vahamayaham	"I bring him full security"

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please write to: Anandashram).

ABOUT THE AUTHOR

After receiving initiation of the *Ram Mantra* from his father, Swami Ramdas, who was then known as Vittal Rao, renounced the worldly life in 1922 and wandered as a mendicant Sadhu all over India and in the Himalayas, in a frenzy of God-intoxication, with the holy and all-powerful *Ram Mantra* ever on his tongue and with God as his only refuge and guide. His was the completest surrender to the Will of God.

Many years of wandering life brought him finally back to South Kanara. Having attained spiritual liberation and God-vision, he started his mission to guide and serve mankind in order to awaken it to the awareness of God. He founded an Ashram— named Anandashram—near Kanhangad, North Kerala, which is fostered by love and care by Mother Krishna-bai, his foremost disciple and a Self-realised soul.

Swami Ramdas' writings come from the deeps of Reality and therefore go straight to the heart. In 1954, he and Mother Krishnabai went on a world tour and hundreds of their devotees, friends, and admirers, who had loved and venerated them from a distance, had a chance to come into close contact with them. Since the last three decades Anandashram has been a powerful spiritual beacon, and thousands have been constantly visiting it, carrying home with them the torch of Light, Love and Service lit at the feet of the great Master.

Swami Ramdas attained *mahanirvana* in July 1963.